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IN THE SUNSHINE.

BY MISS M. E. WINSLOW.

One April morning, calm and fresh and sweet,
When lingering winter blossoms into spring,
When summer sends her messengers to greet
With fragrant promise every living thing.

Scarce risen from a weary bed of pain
Idly I wandered far away from town,
Till on a moss-clad log across the plain,
Half glad, half wearily, I threw me down.

My nerves were weak, my soul refused to rise,
As dreamily I gazed on things around;
Too pure the ether blue of April skies;
Things more harmonious strewn the teeming ground.

Like a rolled leaf, all dry and brown and sore,
Fast to my log's sharp corner something hung —
Ugly memento of the old dead year —
That back and forth in April zephyr swung.

Unwisely trifled yet the while I gazed,
Incipient life within its bosom stirred;
It trembled, swelled, its loathly self upraised,
Then opened as at mandatory word.

Wonder of wonders! out there crept a thing
More beautiful than human pen can paint;
To tell its feathered form and rainbow wing,
Brushes are feeble, colors poor and faint.

I looked to see it soar aloft and fly
In sportive glances on the soft spring air;
But in a moment stooped to wonder why
With drooping, gauzy wings it lingered there.

Meanwhile the shadow of a twisted stem,
As noon advanced, crept slowly, surely on;
The bright thing shivered, raised its wings,
And then
Crept from the shadow whence the sun was gone.

So, steeped in sunshine, as the moments sped,
Gaining new strength, from where at first it lay
The painted moth its glittering pinions spread,
And in the noontide sunshine soared away.

And I a lesson from the creature drew,
For which my thankful heart its praises sings:
When fainting spirits would their strength renew
In God's warm sunshine they must bathe their wings.

God makes His saints from things of loathly form,
Ere He His choicest from shapeless clod;
He breathes in April on a last year's worm,
And lo! it glows an image of His God.

Art thou a saint just wakened into life,
Who would'st the pure delight of soaring know,
Yet still too weak to dare the untied strife?
Keep in the sunshine and thy wings shall grow!

A VISIT TO THE WIDOW JONES.

BY REV. MARK TRAYTON, D. D.

It was a dull, dreary, drizzly day in the latter part of November — one of New England's sad, depressing days, when hypochondriacs indulge thoughts of suicide, and females cry out against the weather, and then, donning their waterproofs and galoches, go out shopping.

The wind was northeast, where it had been so long that the weather vane was rusted in their sockets, and came in fitful, spiteful gusts, now shrieking as if in agony, now sighing and moaning as if in some great sorrow. For a moment the cold rain-drops would smite the window panes, angrily demanding admittance; then, suddenly changing, the white snow-flakes would flatten themselves against the glass, and then melt and run down the pane like tears on the cheeks of sorrow. It was a cold, uncomfortable day, one which awakens thoughts of the condition of others not so well-housed as oneself.

"Have you seen Sister Jones lately?" inquired my wife, as we were quietly taking our dinner.

I had not. Sister Jones was the

widow of one of our most laborious and self-sacrificing ministers, who, a year since, had suddenly deceased, leaving his faithful wife, with three little children, in circumstances of entire destitution. Brother Jones had, for a number of years, carried a life insurance policy of \$2,000, but the company was one of those planned swindles in which the funds went into the pockets of the officers for extravagant salaries, rather than for the benefit of its patrons, and which employ broken-down clergymen to decoy the unwary into their snares. And so, when Brother Jones so suddenly departed, his broken-hearted and crushed widow was left in poverty, with her three little nestlings to feed and clothe as best she might. The prospect was certainly not cheering, to be thrown at once into such circumstances; to face the reality of loneliness; to take up the entire burden of life's responsibilities; to both plan and execute alone; to miss at once the arm upon which she had rested so confidently — all this was more than human nature can bear alone. She uttered no complaint, however, but gathering the little fatherless ones in her arms, she started off with weary feet on the sad journey alone. She was a devoted Christian and knew "in whom she had believed," and doubtless had a trust in God. But most people find it much easier to believe when there is no special call for faith, than in extremities. The most graphic and moving descriptions of the misfortunes and ills of human life are not from actual contact, but from the imagination; the real sufferer is dumb, and opens not his mouth. The subject of this sketch was a mute sufferer. She did not put on weeds, even. Her heart was veiled to all but the all-seeing Eye, and so she went to her task with her great sorrow revealed only by the pallor of her cheek, and the tear that dropped upon her work when alone.

She had come into our village because rents were lower than in the city, and she would be more likely to find employment for her needle. And, having taken two small chambers in a quiet street, she set up her scant furniture, and waited. As a stranger, she could not expect much sympathy, or immediate employment. The answer to the casual question, "Who has moved into that house?" was, "A widow" — that was all.

How glad I am to believe that when we have reached that "bourne from which no traveler returns," we cease to take cognizance of the events of this sad life! Can one imagine the devoted husband of this lone woman looking in upon the condition of the former sharer of his toils and cares, and his anxieties and privations, left alone among strangers, forgotten and forsaken by the Church he served faithfully for all his mortal life, while the very persons brought into the Church, and shouting out their hopes of heaven and future rewards, were now daily wasting on superfluous dress and effeminate luxuries an amount, the hundredth part of which would annihilate the wolf that howls at the door of his suffering wife and children?

"I think we should call and see how she is getting on," said my wife; "for I fear she is having a hard time of it."

"Get on your wraps," I said, "and we'll go now, stormy as it is."

In a little time we were ready.

"What's in that bundle?" I asked, as I saw a package lying on the table.

"Some little articles I have been picking up which her children may need; they belonged to — to our children when little, and they will not want them any more."

I turned quickly away, for I saw her eyes were getting moist, saying to myself, "No, they will not want them any more. Thank God for that, and that they went on before!"

"Wait a moment, while I fill a basket with fresh eggs, for I doubt if she can afford many, at forty cents per dozen."

"And you might take under your arm one of those fine Hubbard squashes you raised, if you are not too proud to carry it through the streets."

"Proud? I'll take the wheelbarrow, and if you'll fill your arms, I'll just wheel you and your load, if you are not too proud to ride in a barrow."

So off we start, not with the barrow, to call on Sister Jones. Ten minutes walk through the storm of rain and sleet, and we reach the house. A rap brings to the door the lady of the house.

"We wish to see Mrs. Jones," I said, not lifting my hat, as one arm supported the squash, while the other hand held the precious basket.

"Up stairs, and the first door on the left."

We rap again, and the door is opened by the widow herself.

"Why, how did you get here through this storm?" she exclaimed.

"Walked," I replied, as we stepped into the room. "I offered to take the wheel —"

"Stop your chaffing," said my sober

wife. "We wanted to know how you are getting on, and knowing you would be at home on a day like this we pushed out."

"Well, we get on day by day," said the poor woman, "for the days come and go, and we go with them," and a faint smile played about her pale lips; but there was no smile in her sad eyes. Such smiles are born of a great sorrow often expressive of a grim determination not to be conquered, but to fight it out to the bitter end.

While the two women were passing the usual compliments, I had time to glance around the room. All was neat and tidy. A well-worn carpet covered the floor — "a superannuated Methodist carpet, worn out in the service of the Church," I said to myself. On the mantel was a plain Connecticut clock, noisily checking off the flying moments, and which had often admonished the former pastor that it was time to start for the Church service.

A few pots of flowers filled a window-sill, and by their pale green seemed to share the sorrows of the stricken widow. A plain lounge stood against the wall, and the willow cradle in which lay sleeping the unconscious, fatherless babe. Two other children — a boy two years of age, and a girl of four, who by her serious demeanor seemed already to apprehend that "something was the matter." Yes, poor thing, "something is the matter;" a fight has gone out in your life, that can never be regained.

The door of the little sleeping-room was ajar, showing the couch and white spread and pillows so often wet with a widow's tears, and the little crib in which nestled the two lambs, watched through the long nights by eyes from which slumber is frightened by the thought, "What if something should happen to them, while I am here alone, and he who would have shared the care with me, lies in his narrow bed, with folded hands, and his pale face turned upward as if in appeal to God?"

[Remainder next week.]

BISHOP TEGNER.

BY L. A. SHERMAN, PH. D.

Sweden is peculiarly fortunate in having at the head of its literature so brilliant and faultless a model as Esaias Tegner. A like good fortune seemed for a time to have fallen to the lot of England. But while Byron equally with Tegner vivified and impassioned the poetry of his country, he finished his career without contributing any devoted really valuable towards the formation of what English literature had always needed, and is perhaps destined forever to do without — a correct and acknowledged poetical standard. English poetry has always lacked form and beauty of form; and since Byron we have learned to think less and less of the deformity of verse, if we can but find a soul in it. And it hardly admits of doubt that it is his Napoleonic triumph over the critics of his day that has perpetuated itself in the demoralization and want of concerted action among critics of our own time. For, certainly, modern criticism is powerless to prevent posterity from the middle and lower orders from taking rank in the popular appreciation, with the few really inspired poets whose names will live. But in Sweden, thanks to the many-sided genius of Bishop Tegner, the standard is fixed and popularly acknowledged; and even poets of unmistakable genius who do not respect in the form of their verse the principles of universal art, are either denied access to the public, or, if happily they find a publisher, are never permitted to cast the influences of a false taste upon those they should educate and refine, without firm and successful protest.

Tegner was born in 1782, in the hamlet of Kyrkerud. His father was a pastor, and came of peasant stock. When a mere boy he discovered an insatiable thirst for books, and turned some of the driest themes he studied into verse. In 1802 he graduated at the University of Lund with the highest honors. Being retained at the university as assistant lecturer and librarian, he devoted his leisure assiduously to study, and for nine years his muse was unproductive. But in 1811 his poem of Svea received the prize of the Swedish Academy, and, when published, speedily raised him to the highest place of popularity. He was soon after placed in charge of two parishes near the university, and in the spirit of his new calling wrote, in 1820, the Children of the Lord's Supper. This, however, from the subdued and redemptive nature of the subject, shows us but little of what was in the poet. It was not until 1824 that his Frithiof Saga, perhaps the most popular poem of the age, was given to the world. Its success was a surprise to the author, and it is a standing wonder in literature. There is hardly a Swede who does not know it by heart, or a foreigner who, reading it in the inimitable beauty of the original, does not forget for the time that there is anything delightful in his own language.

The subject is borrowed from an ancient Scandinavian legend, but Tegner, in recasting the wonderful history of love, heroism, and sublime devotion to right and duty, has succeeded in bringing it as closely to our sympathies as any story of to-day. Frithiof, the hero, is the son of the faithful battle-friend of King Bele, father of Ingeborg the heroine. They are not reared at home, for homes there were none for a king and warriors incessantly engaged in war and remote adventure, and they pass their youth together in the charge of Hilding, their foster-father. Of course the strongest and bravest of the young men of the North, and the most beautiful and best of the Northern maidens, will love each other, and such was doubtless the king's intention. But fate, in the shape of an envious brother, who is in due time king in his father's stead, soon sours such an alliance, and Frithiof, now the main-stay of the realm, withdraws his allegiance and support. Here the poet discovers to us, in striking contrast, the Achilles-like daring of Frithiof and the inflexible integrity of Ingeborg, who, in spite of a love as strong as his, will neither fly with him, nor consent to wed against her brother's will. At this point the reader suspects the chief interest of the poem is centered, and is doubly surprised to find the poet sustains himself to yet higher flights.

But it is not in his knowledge of human nature, or his power to perfect in the mind of the reader the conception of his characters, or indeed in the perfect naturalness and grace of the language he employs, that Tegner's greatness consists. A poet may be truly great and go no further. But Tegner is so overcharged with the thoughts and the imagery he wishes to impart, that, in addition to the ever-repeated flashes, the merest circumstances emit their constant scintillation, and the very atmosphere of the poem is heavy with its meaning. He has divided it into twenty-four cantos, and clothed each in a species of rhyme and meter most ingeniously adapted to the sense, and which is often of itself sufficient to impress upon the reader's mind the spirit of the contents.

The poem opens with the child-life and nascent love of the youthful pair. In how many ways are we subtly and indefinitely reminded of the freedom and frank simplicity of childhood!

There grew in Hilding's manor fair
Two plants beneath his fostering care;
The North before saw never blended
Such beauty sweet and promise gleaming.

The one shot oak-like from the green,
And like a lance its stock was seen;
Its crown which with the breezes trembled
In arch a warrior's helm resembled.

The other flourished like a rose
When Winter fell with all his snows;
But Spring within the rose-tree hid
Dreams yet in bud, her glory biding.

But round the earth the storm will wend,
Then shall the oak therewith contend;
Spring's sun shall mount the heavens glowing,
Then open the rose, her red lips showing.

Thus grew they up in sport and glee,
And Frithiof was the sturdy tree;
The rose, in dew and glory laden,
Was Ingeborg, the lovely maiden.

Saw'st thou the twin in noon-day's light,
Would'st thou in Frithiof's mantle bright,
Then would'st thou think in linden bowers
Elf-king and queen dance out the hours.

Oh! how his heart within him burned
When his runes the first was learned;
He might to Ingeborg teach the letter.

But the nest so high there was not found
That he for her brought not to ground;
The eagle fierce, on storm-clouds rocking,
Of young he spoiled, their fury mocking.

But childhood's days flee on apace;
Soon stands a youth with earnest face,
Its features lone and hope o'erflooding;
Soon stands a maid whose charms are budding.

When he upon a winter's night
Read by the hearth-stone's blazing light
A song of radiant Valhalla,
Of gods and goddesses and valor;

"Of gold," he mused, "is Freja's hair,
Like harvest waving in the air;
So Ingeborg's golden net encloses
The lilies and the changing roses."

"And Frithiof's eyes, I read, are blue
As clearest heaven to the view;
But eyes I know whose azure sparkling
In contrast leaves the spring-sky darkling."

But near him sat the princess young;
A hero's fame with glee she sung;
While she the deeds of his achieving,
Mid groves, and waves of blue was weaving.

In snow-white wool grow shields of gold,
From of the golden spool unrolled;
And blood-red fly the battle-lances;
From silver cuirass sunlight glances.

Ere she has woven many days
Her hero Frithiof's face betrays;
The Northern Venus.

The majestic Juno of the Northern mythology,
wife of Odin, the King of the gods.

And as it looks up from the arras
A gladsome blush doth her embarrass.

But Hilding said: "My foster-son,
Let love no fruitless courses run.
Fate comes with unlike fortunes laden,
King Bele's daughter is this maiden."

But Frithiof laughed, and answering said:
"My love I trace down to the dead.
I slew the forest-king so hairy,
His honors and his rights I carry."

"All might is high-born, Thor, its sire,
In Thrudvang dwells, in strength entire.
High birth alone he holds but poor;
The falchion is a potent wooer."

"For my young bride then I will fight,
Yes, though I brave the Thunderer's might.
Be blithe, my lily, hopeful ever,
Woe be to him that we would sever."

[To be continued.]

"DANIEL QUORM."

BY REV. EDWIN GENCE.

In my boyhood I had the pleasure of listening to the author of "Daniel Quorm." He was a young man then, just entering on his ministerial career. He was full of loving Christian enthusiasm. He preached as though he loved what he said, and loved to say it. The unction of the Holy Ghost was upon him, and his ministrations were full of profit and encouragement to his hearers. Years have passed since I last heard Brother Pearce, but the man, his manner, and many of his teachings are well remembered; and when, a few weeks since, I saw the announcement of "Daniel Quorm, and his Religious Notions," by Rev. Mark Guy Pearce, I at once determined to get the book. I have done so, have read it, and have been greatly profited and interested in its teachings.

Brother Daniel is a Methodist class-leader and society steward, living in Cornwall, England. He is a shoemaker by trade, and his physique is thus described by the author: "A round bullet-head, with its thick hair, which would not be smoothed down; a forehead strait and narrow, seamed and furrowed with deep wrinkles; bristling eye-brows, and under them the broad-brimmed spectacles, covering on one side a green patch (an accident in boyhood had hopelessly finished the work of that eye), while on the other side peered its silent partner; the nose, 'short, broad, tipped'; a 'long upper lip,' and a 'little mouth, pursed together as if it were always going to whistle.' His wife 'Betsey' is dead. She was never more than Betsey Quorm, not good enough to be a 'sister,' nor respected enough to be 'Mrs.' To Daniel she had been a thorn in the flesh, and his matrimonial experience had led him to this conclusion: 'Wives be like pilchards; when they be good, they be only middlin'; but when they be bad, they be bad, sure enough.'

The author relates the incidents attendant on Daniel's conversion, tells the story of "his mother's Bible," and then introduces us to Brother Daniel as a class-leader; and in these days when classes and class-leaders are receiving so much attention, we cannot but think that if more of our class-leaders were like Brother Daniel, we should have less fault found with our class-meetings; and it would be now, as it has been, a means of grace to those who attend.

Daniel is not perfect; he was prejudiced. He hated a proverb; to him proverbs were "half truths, and all lies." "They that made 'em," said Daniel, "had enough mother-wit to know what they do mean, but as for most of them that do use 'em, they haven't got sense enough to see when they be true, and when they be lies."

In the parlor at Thomas Tom's we meet the leader and his class, "Granny Toms," bordering upon a hundred years of age, had been in the Society for eighty years. She was confined to her bed and unable to "go to mitin." The meeting came to her, and it did her good, body and soul; bless the Lord, body and soul! Then there is "Jim Tregoning," slow and sure — only a slow traveler heavenward. The leader advises him to "get out o' this here way; strive to enter in at the strait gate." Next comes "Widow Pascoe," whose face was "always in mourning," while "her mouth rendered crape altogether superfluous." There is something fresh and vigorous about the unmerciful way in which the leader handles her favorite phrases. "John Trundler's" experience is not peculiar to himself. He has invested his little fortune in a mine, that has turned out to be worthless. His misfortune has drawn him to the class-meeting. He tells of the "deep waters and severe trials" that he has been called to pass through; "but then," says he, "it be the Lord's will, you know," and he hopes that "he shall have grace to bear it." Daniel "don't know it the Lord's will, and don't believe it either." And now comes "Old Frankie Vivian," with his simple trust and joyous experience, finding expression in the oft-repeated, "Bless His holy name!" He is followed by "Cap'n Joe," who "catches his enemy with guile," and talks "right out" in meet-

ing. Daniel gives his opinion as to "prayin' breath never bein' spent in vain." He talks to the lams, and a right good helpful talk it is. "Widow Pascoe" gets his mind as to "trustin' where we cannot trace Him." "Old Frankie" and "Cap'n Joe" have something to say on the same subject, and then Brother Daniel relates Billy Brays' conversation with the devil over the "tatur crop," in which Billy gained so much advantage over his adversary that "he went off in a minute, like as he had been shot (I do wish he had), and he never had the manners to say good mornin'!"

In the twelfth chapter, Daniel gives his notion of a class-meeting. "Class-meetin' be like awls and needles; they'll go as long as ever you can keep 'em bright; but when they get dull, they rust, and then it be hard work." He tells his first class-meeting experience, as a member, then as a leader. He wanted his class-meeting to be "a bit all around, young and old, weak and strong" — a place "where all could eat, be filled and satisfied;" that was "a class-meetin' zactly to his mind." His "notions" about "searchin' the Scriptures," are those of a man who read the Word, and meditates thereon. To him the Bible was "a great book full o' checks, and all you got to do is to put your name in; they're all signed and waiting." He could not pray right, till he got hold of a promise; then he could go, "bold as a lion." He gives a good Bible reading on the "sower," while Old Frankie and Cap'n Joe share and confirm the notions of their leader.

Then Brother Daniel talks of the "two ways to heaven" — one the "high level," the other the "low level." He illustrates the difference by referring to St. Paul and the jailer. St. Paul "got right off 'pon the high level" from the very first. He says, "Lord, what wilt Thou have me to do?" It was "Thou." He hadn't a great big capital 'I' stuck in his thoughts, so big that he couldn't see anything else. But the jailer cried out, "What must I do to be saved?" It was "I, all 'I,' with him. Of course he was not a heathen, and praps came to see different, after they'd spoken the Word o' the Lord to him." Daniel credits St. Paul with giving us a good many "short cuts" across from the "low level" to the "high level." "There's one in the twelfth chapter of Romans, and the first verse: 'I beseech you, brethren, by the mercies,' etc. Now, seems to me, that's plain enough for anybody. 'Present your bodies,' says St. Paul. Go in before the Lord, and say, 'Here I am, Lord, take me altogether, Thine and Thine forevermore.' Give Him the house, an' let us just sweep the rooms, an' keep it so nice as ever we can for Him."

The leader then gives us his "notions" as to winning souls. It seems to him that "it would serve us zactly right if we were to go up an' knock to the golden gate o' the celestial city, and the archangel were to say, 'You should ha' brought somebody else to come in with'e, and if he was to keep us waitin' outside until somebody else came up. And if we would win souls, we must be a burnin' and a shinin' light. Some folks be like glow-worms, that shine without burnin', but they won't do much good. We must burn, friends, burn, an' then we shall shine. 'Tisn't enough to be called the light o' the world, and the salt o' the earth, my friends, we must set about it in the right way to do it. Folks may be the salt o' the earth, but they won't do much good if they come to you with a great mouthful of it; that'll be a sicker for many a day, and perhaps spoil your relish for it altogether. There's lots o' people that want to save souls, but his they that be wise that shall shine as the brightness o' the firmament;" and then the earnest old man advises those who are earnestly seeking to be soul winners, to "set themselves to do it," and using Simon as an illustration, he says, "Simon said, 'I go a fishing.' We keep sayin', 'Dear brethren, let us go a fishing,' or 'you know we must really go a fishing.' And he adds, 'Simon didn't mind goin' alone.' Then taking Andrew as an example, the old man says, "'Tis a good plan to go lookin' after one soul. Every soul in the world do belong to our Lord. Pray that the Lord'll give you a chance o' gettin' at 'em, and when you get the chance, make a downright good use o' it. There isn't a door in this world but prayer'll batter it down if you keep hard at it." And in concluding this subject Daniel assures his hearers that, "'Tis a most as good for ourselves as 'tis for those we try to save.'"

The book closes with the brave old leader's notions on "hearin' the Word." His advice is, "Don't hear anyhow. Hear for your own soul and for your good. Come in season." He illustrates his advice by the parable of the sower. The failings of "Brother Wayside," and "Sister Weedy-ground," and "Mister Stony-ground," are shown in a few words, while "Father Good-ground," who had got "ready before-

hand," is commended for giving the seed a chance.

If the above shall incite any of your readers to get the book for themselves, and read it, and if it shall be productive of as much interest and profit to them as it has been to the writer, then my purpose will be accomplished, and the labor will have been "most as good for myself, as for them."

Luzerne, N. Y.

THE BOSTON TABERNACLE.

(From a new work by Prof. L. T. TOWNSEND, entitled The Supernatural Factor in Religious Revivals.)

The Tabernacle preacher but reiterates the faith of such men as Tertullian, Cyprian, Athanasius, Gregory Nazianzen, Chrysostom, and Augustine, among the Church fathers; he but repeats the creed of Anselm, Abelard, Lombard, Thomas Aquinas, Thomas a Kempis, Eckart, and Tauler, of the scholastic and mystic periods; he but adopts and declares the belief of such renowned Germans as Mosheim, Euler, Haller, Zollikofer, Bengel, Zinzendorf, Herder, Schleiermacher, Schlegel, Neander, Olshausen, Dörner, Rothe, Hengstenberg, Stahl, Krummacker, Hagenbach, Tholuck, Lange, Lucke, Ullmann, Jäni, Geseler, Kurtz, Guericke, Von Möller, Bunsen, and later divines, scholars, and scientists.

The Tabernacle preacher but proclaims the faith of such distinguished Frenchmen as Calvin, Pascal, Bossuet, Boudaloue, Fénelon, La Rue, Massillon, Saurin, Vinet, D'Aubigne, Gausson, the two Monods, Cuvier, M. Guizot, and of many others whose names are famous in science and literature; he but repeats the views of such renowned Englishmen as Cromwell, Locke, Milton, De Quincy, Isaac Newton, Brewster, Faraday, and the entire lists of English Christian poets and brilliant divines, and of those who renounced infidelity, embracing Christianity — Count Brandt, Lord Lutetian, Bayly, Baines, and John Newby, and John Bunyan. The Tabernacle preacher has for his allies, among Americans, the most honored of her rulers, her statesmen, judges, divines, reformers, teachers, men of letters, and men of science.

These men, possessed of clear intelligence and unquestioned virtue, whose grasp of intellect and lofty character make their biographies the pride of humanity, — these men, in whose presence modern scoffers appear to the most signal disadvantage, and in striking insignificance, — yes, these men, and the grand list of reformers and evangelists, history through, present towers of strength about the Christian faith, which are no more disturbed by New England infidelity than it is existed not. It is hard to scratch granite.

What has radicalism accomplished worth recording? Grand have been the promises and unqualified the pretensions; but, as every student of history knows, all these shining exaltations, extending through a period of eighteen hundred years, one after another have gleamed, flickered, vanished; they have left no man's footfall on the journey to eternity, and have alleviated no throb of mortal anguish.

Evangelical Christianity has often been reproachfully compared to the priest and Levite in the parable. But where are the missions which radicalism has established? Where are the asylums it has built? Where the schools and colleges it has founded? How many are the societies for the relief of the poor and distressed which it has originated? If in error, we shall be glad of correction; but, so far as informed, we venture the assertion that the Boston Tabernacle has given more breakfasts and dinners to poor people within eight weeks than Radicalism has given for eighteen hundred years. By their fruits ye shall know them!

Messrs. Mody and Sankey are said by Boston radicals to be "two peripatetic peddlers of piety, rotating over two continents;" they are said to be "intelligent only in their adroit appeals to ignorance;" they have been called "shawl tricksters," "wretched ravers," who "undertake to revive the age of grovelling grammar and rabid religion; of shabby syntax and headish

PROVIDENCE CONFERENCE.

[Continued.]

WEDNESDAY EVENING.

The evening was devoted to the anniversary services of the Presbytery of the Fall River District. Rev. J. F. Sheffield presided. Rev. S. Leader, H. H. Martin and Chaplain McCabe, were the speakers. The Chaplain gave some of his sweet songs in his best style. His address was in his happiest strain.

THURSDAY.

At 8.45, Rev. L. Pierce led the devotional services. The further calling of the roll was dispensed with.

The Bishop announced the committee ordered yesterday, on relations and supplies. A committee of three, by motion of H. W. Conant, was appointed to visit Rev. A. Palmer and express the sympathy of the Conference with him in his deep affliction. Rev. W. H. Conant and Blood were referred to full connection.

In reference to the change of the 3d Restrictive Rule, Conference voted not to concur, 97 to 1.

The proposed change in the 3d Restrictive Rule was discussed by Rev. E. McChesney. Pending the question the time for adjournment arrived, and the subject was laid over until to-morrow.

The afternoon was devoted to the Sunday-school exercise. Rev. W. F. Farrington presided. Speakers, Revs. W. F. Crafts and H. B. Cady. The meeting was one of remarkable enthusiasm.

In the evening the exercises were the annual missionary meeting. Rev. Dr. Upham presided. Revs. Upham and Farrington assisted in the introductory devotions.

N. G. H. Arnold, the first speaker, thought, from looking at the figures, the larger Churches had increased the amount paid for missions last year. His address was earnest and deeply impressive. Rev. Dr. Reid, one of the Missionary Secretaries said that a great change had come over the missionary work and missionary life. Now we have here to meet former objections. He referred to the effect of mission work on nations. A change has come over the field. It is now comparatively easy to go. And it is easy to obtain persons to go. His address was one of great power and will not fail to produce good fruit. The speaker was frequently cheered.

The 7th Question was considered. Wm. Kirkby, W. L. Phillips, G. W. Hunt, G. W. Wright, J. H. Humphrey and J. H. Allen were elected to Elder's orders. E. J. Ayers was continued as a Deacon of the second class.

The 10th Question was considered. G. W. Brewster, the Presiding Elder of Providence District, gave a deeply interesting report. Several Churches have been visited by glorious revivals. More than a hundred have been added to one Church in two years. At Green a neat chapel has been built. At Mansfield a fine church has been built. At Pawtucket one of the churches is being re-erected.

The characters of all the elders passed. Dr. Whedon, reporting on the condition of the East Greenwich Seminary, declared the outlook better than for many years. The agent, Rev. W. McK. Bray, has been very successful. The Bishop was requested to reappoint the agent. The paper was referred to the committee on Education.

Rev. M. Alston, of the North Carolina Conference, was introduced.

Rev. W. H. Stetson, Presiding Elder of Norwich District, read a report of the condition of his district. Several churches and chapels have been built, or greatly improved. In some places good revivals have been reported. The examination of effective elders on the district followed. C. Morse was voted a supernumerary relation.

Rev. V. V. Morrison presented an interesting report of the condition of the Fall River District. The year has been one of revivals. Nearly all the Churches have been visited with divine influences. There is improvement all along the lines. The characters of all the elders passed.

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JAMES MATHER, Presiding Elder.

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G. W. Wooding, chaplain of Connecticut State Prison, member of Hockanum Quarterly Conference.

FALL RIVER DISTRICT.

W. V. MORRISON, Presiding Elder.

Fall River—First Church, W. L. Phillips; St. Paul's, R. H. Hart; Brayton, S. McKee; North, E. G. Babcock; Quarry Street, H. H. Martin; Terry Street, W. B. Heath. Westport Point, S. P. Plut, E. G. Hazard, and Mrs. D. Briggs. First, E. M. Smith; Thames Street, W. T. Harlow. Middleboro, E. L. Hyde. Portsmouth, to be supplied. Somerset, E. M. Dunham. South Somerset, G. W. Wright. Dighton, J. Livesey. North Dighton, J. M. Malcolm. Berkley, C. S. Nutter. Taunton—First, E. McChesney; Central, O. H. Farwell. Grafton, W. O. Ward. Jewett City, supplied by J. B. Washburn. Cohasset, to be supplied. Bridgewater, supplied by J. J. Everett. Brockton—Centre, D. A. Jordan; West, supplied by W. G. Wilson. North Easton—Central, to be supplied; Washington Street, supplied by J. N. Nelson. Scituate, supplied by E. A. Seaver. North Scituate, supplied by F. Colburn. South Braintree, E. M. Taylor. East Weymouth, E. D. Hall. North Cohasset and Hull, S. Sprowl. Hingham, to be supplied. Scituate, supplied by H. B. Hibben. East Bridgewater, G. W. Ballou. Rockland, S. H. Day. South Abington, W. H. Starr. Haver, W. H. Kirkington. Duxbury, to be supplied. Cohasset, West Duxbury, to be supplied. South Huxon, supplied by J. E. Corley. Marshfield, J. H. Allen. Plymouth, J. O. Thompson.

NEW BEDFORD DISTRICT.

W. H. STETSON, Presiding Elder.

New Bedford—County Street, W. F. Whitte; Fourth Street, R. W. C. Farnsworth; Pleasant Street, R. W. C. Farnsworth; Allen Street, J. H. Humphrey. South Dartmouth, F. Upham. Fair Haven, G. D. B. Stoddard. Acushnet and Long Point, supplied by E. S. Seaver. Middleboro, supplied by E. W. Culver. Middleboro, F. D. Towle. South Middleboro, C. Stokes. South Carver, supplied by A. B. Bessy. Wareham, J. G. Gammon. Pocasset, S. M. Rogers. West Falmouth, to be supplied. Falmouth and Wood's Hole, to be supplied. East Falmouth, R. H. Burne. Inezard Grove, to be supplied. Vineyard Haven, A. L. Deering. Edgartown, S. M. Beale. Chilmark, E. S. Fletcher. North Tisbury, T. B. Gurney. Nantucket, C. E. Walker. Monument, E. J. Ayres. West Sandwich, H. S. Smith. Sandwich, E. T. Turrell. Barnstable, to be supplied. Yarmouth Port, supplied by C. L. Smith. Massachusetts Mills, supplied by J. S. Fisk. Otisville and Centerville, George H. Butler. South Yarmouth, W. F. Steele. West Dennis, A. E. Hall. East and North Harwich, E. L. Latham. South Harwich, G. H. Lamson. Chatham, J. D. King. Orleans, supplied by H. W. Hamlin. Eastham, C. N. Hinkley. Wellfleet, A. F. Palmer. South Taro and T. M. V. Mattson. North Truro, to be supplied. Provincetown—Centre Church, A. Canoll; Centenary Church, G. H. Bates. J. D. Butler, chaplain and agent of New Bedford Port Society; member of Fourth Street Quarterly Conference.

Commercial.

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APPOINTMENTS.

PROVIDENCE DISTRICT.

GEORGE W. BREWSTER, Presiding Elder.

Providence—Chester Street, B. P. Raymond; Hope Street, A. W. Kingsley; Massachusetts Street, E. J. Ayers; Broadway, D. A. Whedon; Trinity, D. P. Leavitt; St. Paul's and East Providence, A. Anderson; Asbury, S. Leader. Bristol, E. Edson. Warren, E. F. Clark. Barrington, supplied by L. E. Dunham. Pawtucket—First Church, E. F. Jones; Thomson Church, C. S. Morse. Central Falls, S. T. Patterson. Millville, E. D. Dyson. Glendale and Mapleville, F. D. Sargent. Pascoag and Harrisville, H. B. Cady. Hope and Washington, Z. S. Haynes. Green and West Greenwich, to be supplied. South Scituate, to be supplied. Centerville and Anthony, W. J. Yates. Phenix, M. J. Talbot. East Greenwich and Wickford, S. O. Adams. Hope Valley, supplied by S. Austin. Westerly, B. Clark. Mystic, J. Q. Benton. Mystic Bridge, A. N. Bodfish. Eastford and West Woodstock, S. B. Chase. Mashapaug, supplied by W. A. Taylor. East Woodstock, supplied by W. R. Mayes. Putnam, East Putnam, J. C. Gowan. North Grosvenordale, E. M. Anthony. West Thompson, D. C. House. East Thompson, S. Fox. Chepachet, A. A. Preabrey.

H. W. Conant, agent Rhode Island Temperance Union; member of Trinity Quarterly Conference. S. C. Brown, treasurer Presbytery of Providence; member of Warren Quarterly Conference. F. D. Blakelee, principal of Providence Conference Seminary; member of East Greenwich Quarterly Conference. W. McK. Bray, agent Providence Conference Seminary; member of East Greenwich Quarterly Conference.

MONDAY.

At 8.45, Rev. Dr. Coggeshall conducted the devotions.

The question in reference to admission on trial was considered. Robert D. Dyson was admitted.

The seat of the next session was fixed at Mathewson Street, Providence.

Several trustees of the Conference were appointed.

Permission was granted the pastors at Westerly and Mashapaug to solicit aid for their Churches.

Dr. Butler was admitted on trial.

Rev. Mr. Axtell presented the report of the committee on the Freedman's Aid Society, which was read and approved.

Rev. Dr. Brown presented the report of the Providence Aid Society. The Society has over nine thousand dollars invested.

The Bishop announced the transfer of F. D. Blakelee, principal of the Conference Seminary, to this Conference.

The Bishop was requested to reappoint

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PROVIDENCE DISTRICT.

GEORGE W. BREWSTER, Presiding Elder.

Providence—Chester Street, B. P. Raymond; Hope Street, A. W. Kingsley; Massachusetts Street, E. J. Ayers; Broadway, D. A. Whedon; Trinity, D. P. Leavitt; St. Paul's and East Providence, A. Anderson; Asbury, S. Leader. Bristol, E. Edson. Warren, E. F. Clark. Barrington, supplied by L. E. Dunham. Pawtucket—First Church, E. F. Jones; Thomson Church, C. S. Morse. Central Falls, S. T. Patterson. Millville, E. D. Dyson. Glendale and Mapleville, F. D. Sargent. Pascoag and Harrisville, H. B. Cady. Hope and Washington, Z. S. Haynes. Green and West Greenwich, to be supplied. South Scituate, to be supplied. Centerville and Anthony, W. J. Yates. Phenix, M. J. Talbot. East Greenwich and Wickford, S. O. Adams. Hope Valley, supplied by S. Austin. Westerly, B. Clark. Mystic, J. Q. Benton. Mystic Bridge, A. N. Bodfish. Eastford and West Woodstock, S. B. Chase. Mashapaug, supplied by W. A. Taylor. East Woodstock, supplied by W. R. Mayes. Putnam, East Putnam, J. C. Gowan. North Grosvenordale, E. M. Anthony. West Thompson, D. C. House. East Thompson, S. Fox. Chepachet, A. A. Preabrey.

H. W. Conant, agent Rhode Island Temperance Union; member of Trinity Quarterly Conference. S. C. Brown, treasurer Presbytery of Providence; member of Warren Quarterly Conference. F. D. Blakelee, principal of Providence Conference Seminary; member of East Greenwich Quarterly Conference. W. McK. Bray, agent Providence Conference Seminary; member of East Greenwich Quarterly Conference.

MONDAY.

At 8.45, Rev. Dr. Coggeshall conducted the devotions.

The question in reference to admission on trial was considered. Robert D. Dyson was admitted.

The seat of the next session was fixed at Mathewson Street, Providence.

Several trustees of the Conference were appointed.

Permission was granted the pastors at Westerly and Mashapaug to solicit aid for their Churches.

Dr. Butler was admitted on trial.

Rev. Mr. Axtell presented the report of the committee on the Freedman's Aid Society, which was read and approved.

Rev. Dr. Brown presented the report of the Providence Aid Society. The Society has over nine thousand dollars invested.

The Bishop announced the transfer of F. D. Blakelee, principal of the Conference Seminary, to this Conference.

The Bishop was requested to reappoint

NORWICH DISTRICT.

JAMES MATHER, Presiding Elder.

Norwich—East Main Street, G. A. Morse; Central Church, H. Montgomery; Sachem Street, W. A. Luce. Norwich Town, W. P. Hyde. Greenfield, W. Kirby. New London, G. W. Anderson. Niantic, J. T. Benton. Chesterfield, to be supplied. Lytle, supplied by W. Dixon. Gale Ferry, W. Turkington. Uxbridge, F. A. Crafts. Montville, to be supplied. East Greenwich, S. E. Evans. South Greenwich, L. D. Bunker. Portland, W. E. Hadden. York, J. Trask. Moodus, A. W. Paige. Marlboro and Hebron, N. Goodrich. East Hampton, J. F. Sheffield. Colchester, G. E. Fuller. Williamfield, S. J. Carroll. Lebanon, supplied by C. Sumner. Quarryville and Andover, J. S. Thomas. Vernon Depot, C. H. Ewer. Rockville, G. W. Miller. North Manchester, J. H. Kitting. South Manchester, J. H. Robinson. Burnside, J. H. James. Hockanum, M. Ransom. Wapping, E. F. Smith. Windsorville, J. H. Howson. Warehouse Point, D. L. Brown. Thompsonville, P. Povey. Hazardville, N. G. Alexander. Somers, O. E. Thayer. Staffordville, L. W. Blood. Stafford Springs and Willington, A. Little. Compt. W. J. Smith. Newbury, J. H. Arnold. Tolland, J. Cooper. Galesville, J. Lovejoy. South Coventry and Eagleville, G. W. Hunt. Attawapung, C. Hammond. Danielsonville, supplied by N. G. Lippitt. Moosup, supplied by W. W. Ellis. Hopeville, supplied by S. Amidon. Volungus and Griswold, J. O. Dodge. Baltic and Canterbury, W. O. Cady. Jewett City, D. J. Griffin. Versailles, F. C. Newell. Square Pond, to be supplied.

G. W. Wooding, chaplain of Connecticut State Prison, member of Hockanum Quarterly Conference.

FALL RIVER DISTRICT.

W. V. MORRISON, Presiding Elder.

Fall River—First Church, W. L. Phillips; St. Paul's, R. H. Hart; Brayton, S. McKee; North, E. G. Babcock; Quarry Street, H. H. Martin; Terry Street, W. B. Heath. Westport Point, S. P. Plut, E. G. Hazard, and Mrs. D. Briggs. First, E. M. Smith; Thames Street, W. T. Harlow. Middleboro, E. L. Hyde. Portsmouth, to be supplied. Somerset, E. M. Dunham. South Somerset, G. W. Wright. Dighton, J. Livesey. North Dighton, J. M. Malcolm. Berkley, C. S. Nutter. Taunton—First, E. McChesney; Central, O. H. Farwell. Grafton, W. O. Ward. Jewett City, supplied by J. B. Washburn. Cohasset, to be supplied. Bridgewater, supplied by J. J. Everett. Brockton—Centre, D. A. Jordan; West, supplied by W. G. Wilson. North Easton—Central, to be supplied; Washington Street, supplied by J. N. Nelson. Scituate, supplied by E. A. Seaver. North Scituate, supplied by F. Colburn. South Braintree, E. M. Taylor. East Weymouth, E. D. Hall. North Cohasset and Hull, S. Sprowl. Hingham, to be supplied. Scituate, supplied by H. B. Hibben. East Bridgewater, G. W. Ballou. Rockland, S

Zion's Herald.

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ZION'S HERALD.

THURSDAY, APRIL 26, 1877.

The New Hampshire Conference met last week in the elegant and capacious M. E. Church which was dedicated last fall in Dover, N. H. We have not ceased, since that period, to wonder how this impressive brick structure, with its fine tower, spire, and chime of bells, with its three-thousand-dollar organ, its full suite of vestries, its handsome parlors, its particularly comfortable black walnut pews, and tasteful furniture, could have been secured to the Church for less than \$40,000. The names of its trustees should be sculptured upon an enduring marble tablet, and be conspicuously placed upon the walls of the building—a tribute of deserved respect while they live, and a fitting monument when they are translated to the upper sanctuary. This happy people are the wonder of our modern civilization—they have an elegant church without the burden of a crushing debt!

A fine, manageable Conference of a hundred and twenty-five is the New Hampshire, composed of a few glorious old seniors, a stout body of intelligent men of middle age, and a large number of particularly wide-awake, devout, cultivated and promising young ministers. The future of this thriving Conference is well assured. Only two or three of the ancient men linger among them: Father John F. Adams is still hale and happy, though leaning upon his staff and looking forward rather than around him, as if eager to see the Conference he used to meet—Bishops and all—now safely gathered in the skies. Brother Elihu Scott ranks in the first column, rather from a half-century of faithful labor than any abatement of apparent vigor of mind; and Brother Quimby finds it difficult to persuade himself that he was of a former generation. Father Eleazer Smith, straight, neat, with his grey hair dressed as a loving mother would that of her six-year-old boy, weakens only in voice, and this is about as it has been for the last quarter of a century. We speak in another item, of his vigorous administration of his important State office. Here also is the truly venerable, deaf but delightful, Father Samuel Norrie.

The Conference sessions were very pleasant. The discussions were animated, able and brotherly. Everything was ventilated before it was voted, and by this means the brethren avoided the example of their venerable mother, who, in the confusion and bustle of her large family, voted both ways on, at least, one important question. The reports from the Churches were generally encouraging in every respect, especially as to religious interest. The morning prayer-meetings of the Conference were particularly spiritual and fervent. The anniversary and the occasional sermons were profitable, and held the interest of good audiences. Bishop Peck presided with much dignity and ease, full of good nature and piety, keeping his body of ministers well in hand and in excellent temper, by his cheerful sallies and wise counsels. His remarks to the candidates for ordination were impressive, sensible, and eminently wholesome. When we say that this admirable Conference takes excellent care of Zion's Herald, we have reached our climax, and it only remains to direct our readers for a detailed report, to the official correspondent.

The very severe rain seemed to have but little influence upon the attendance, and none upon the enthusiasm, of the Christian Temperance Convention at the Tabernacle, on Friday. There was a full house in the morning, a crowded house in the afternoon, and thousands were disappointed of entrance in the evening. The addresses of Dr. Cuyler and Messrs. Wamsmaker, Hot, W. E. Dodge and Geo. H. Stuart, were admirable, and the pathetic words of the redeemed men brought the whole audience to tears. Just when a Massachusetts Legislature was failing in its duty to provide legal and ample defenses for these tempted men, and their own periled sons and brothers, these and prodigals, lately wrested from the clutches of Satan, were bearing testimony to the certain, always proffered, and ample grace of God to save a trusting and faithful man.

Mr. Gough, in the evening, was at his best. He did not lack in wonderful dramatic power and irresistible humor, but he was evidently greatly impressed with the solemnity of the scene, and the divine grace that was present. The address had the pathos, and solidity, and religious force of his most effective temperance discourse, and profoundly impressed the audience, made up, as it was largely, of tempted men. Miss Willard's address in the afternoon was particularly powerful and moving. Mr. Wamsmaker gave a thrilling account of the marvelous temperance reformation now going on under Mr. Murphy and other Christian workers in Philadelphia, and indeed, throughout Pennsylvania. Altogether the Convention was one long to be remembered, praiseworthy and effective in itself, and powerful in its extended influence.

Your preaching to be effective, must be positive. You must be able not only to deny something, but to affirm some greater thing.

To displace evil is not to establish good, as another evil will be likely to take its place. The man who spends the whole season in uprooting tares will be without a harvest of wheat. The surest way to displace the evil growth is to sow good seed. Fill the ground with wheat, and there will be no room for the tares. Store the mind with truth, and error will find no lodgment in it. If God be in a human soul, Satan is excluded by the law of contrast.

A belligerent and critical ministry is usually without fruit because it attempts to destroy the weeds without stocking the ground with good seed. The weeds are sure to spring up again in the vacant field. The positive preacher has no such trouble. Every available place being covered with wheat, there is no chance for the tares. Filling the mind with the truths of Christianity, evil influences are held in check, and the devil out of the world as to introduce the Gospel into it. Bring in the fullness of evangelic truth and spiritual influence, and the enemy will have no occupation. It is not enough that men get rid of Satan; they need Christ. To be emptied of evil will avail nothing without being filled with good. Fill the minds of the people with the vital and saving truths of the Christian system, and they will prove an impervious shield against the attacks of the arch deceiver and enemy of mankind. Satan may come, but he will find nothing in them, as he found nothing in the Master.

If you have an unsatisfactory appointment, do not take it for granted that the appointing power is to blame, and fly in the face of Bishops and Presiding Elders. There are other causes that may contribute to so deplorable a result. Sometimes the people are not willing; or the demands of the work are such as to require an arrangement different from that which would meet your views; or the Bishop may judge that your gifts are not suitable to the place you seek. In all and/or you are bound to assume that some of these reasons are operative, rather than that the official men of the Church are combined to oppress you. They have no motive to keep you down, but strong ones to elevate you as fast and as far as you can endure elevation. For men able to ascend to the topmost rounds of the ladder there is always a demand greatly in excess of the supply. Bishops and Presiding Elders are often at their wits' end to find men to meet these demands, and could they but see in you the qualifications which would be adapted to the emergency, and find a response in the people, they would be most eager to avail themselves of the opportunity to promote you.

That they have not done so, should, in all candor, be with you an evidence that he did not see the way clear. You should not assume any design of repression; that should only be recognized when fairly proved. The administration of the authorities should be accepted in good faith. The habit of suspicion is a most unchristian and unchristian disposition. It will eat into your piety as doth a canker. Such a course will render your life unhappy, and all your efforts to promote the work of God futile.

And besides these disastrous effects on yourself, you do an irreparable wrong to brethren associated with you, as well as to the cause in which you are enlisted. Your free and careless criticisms on the appointments, your readiness to believe and suspect ill of those in authority, your inclination to think yourself the victim of designing men, tend to divide discontent through the body and to defeat the efforts to do good among the people. Cast the fire out of your bosom. Learn to think charitably of your brethren, and to co-operate earnestly with them in all efforts to do good. If you do well, be assured they will think as highly of you as you ought to think. This means spirit of jealousy and suspicion is an indication not of your merits, but of your overweening confidence in your own mediocre abilities. It is a spirit disliked by all noble souls.

Events do not seem so great when we are passing through them, as in the retrospect. The last war, with its immense armies, its terrible loss of life, its frightful waste of treasure, looms up in memory and history far more impressively than when we were reading its incidents in the morning and evening papers. So will it be with the present great revival. We are now enjoying its precious benedictions; we are recounting to one another its supernatural incidents, we are reading the records of its numerous and crowded meetings, but in coming years it will be referred to, in volume and essay, as the great reformation of 1877.

It is wonderful how it is silently but powerfully penetrating all circles of our social life, and how widely its influence is extending throughout New England. The crowded representative assemblies of Friday, as stormy as was the day, illustrated both of these facts. Here were men and women from all parts of the Eastern States, and here were all classes—the happy, witnessing subjects of the work—from the wretched, uncultivated drunkard to the well-trained and accomplished professional man who had become a victim of his appetites, and had been happily rescued from the jaws of hell. The visiting laborers brought an excellent reinforcement to the glorious movement in behalf of the abandoned by society, but the most impressive and effective elements in the convention, after all, were the testimonies of the redeemed men themselves. The solemn atmosphere is spreading and pervading the adjoining communities. A call for a business men's meeting in the city of Newton last week, most unexpectedly even to sanguine Chris-

tians, filled a public hall, generously proffered for the service, with 300 men—the leading merchants and professional men, and young clerks of Newton and the adjoining city. The revival has reached public places, and is now the topic of conversation on exchange and in the cars. Let prayer still be earnestly offered for its continuance and deepening.

Accept your appointment in good nature. Possibly it is not altogether what you would have chosen; but it is not for that reason certain that it is not the best. Your choice is not always wise. The best things have often come through what you regarded as a misfortune. You would not have made the world as it is; but no one can feel assured that you would have improved the pattern. Men are often most indebted to what they regard as misfortune. They choose foolishly, and would incur irreparable damage were there not a Providence behind all human hands shaping our ends and educating good out of seeming ill.

Your appointment is made, and grumbling will not help the case. To fight against it may be to fight against Providence, and will most certainly be to block your own way to success; since one of the important elements of success is a hearty acceptance of the field in which we are placed to toil. You know not what possibilities are for you in the unfolding of the year; you know not what God may have designed for you. Accept what comes to hand as Providence, and you may be sure the lot will contain a blessing for you.

While Providence shapes our course, He does so by the agency of man. The moves on the board are made by human fingers, but these fingers are supervised by divine intelligence. When you have done what seemed to you best in the arrangement of your field, you content to take the result as the determination of an all-wise Being who watches over us. If, like Jacob, you are ready to say, "All these things are against me," you may with him be able to say it was of the Lord.

THE RESPONSIBILITY OF THE PULPIT.

Every man is responsible for the sentiments he utters in public. If he announces errors, through ignorance, his responsibility for the serious consequences that may ensue, is only relieved by the fact that he has used due diligence in availing himself of all opportunities within his reach to apprehend the truth, and that he speaks honestly from an inward conviction that he has attained it.

Because we are disposed to guard our own minds against what we believe to be false in theory or practice, we are less apt to be upon our guard in the utterance of crude and ill-considered sentiments. From the fact that we have not given them much weight in our minds, we are liable to think they will produce little impression upon others, and even if not exactly orthodox will accomplish little harm. Men, we think, must guard themselves as we do, that is, ask no special favor in this respect from independent thinkers, and are ready to exact the same indulgence in reference to ourselves.

The great body of people, however, permit a few to do their thinking for them. They are quite unfortified by habits of reflection and study against any strong assertion that may be made in their presence, or powerful emotional influence exerted upon them. They take their politics from the daily newspaper, and their religious views from the pulpit under whose shadow they sit every week. Even in the instance of persons not professing to be Christian disciples, but attending regularly upon one branch of the Church of Christ, we find nearly the same positive acquiescence in the religious creed taught in its pulpits to which they listen. Without having personally examined the Scriptural or philosophical grounds upon which it rests, without having had these opinions fused and harmonized by a fervent religious experience, the regular members of the congregation are as sound, usually, and firm in the faith as the baptized and fully-fellowshiped worshippers. There is something quite startling in this almost irrevocable bent which can be given to the mind by a constant outward pressure. What an illustration we have lately had of it in the instance even of the trained judges of our highest national court. We must believe they were honest in the expression of their convictions. Indeed, the unanimity on both sides tends to confirm this. So powerful, over the whole reasoning faculties, had been the influence of long-harbored habits of political thought and judgment, that with a common question before them, the two lines of opinion divided sharply, and, in every instance, upon previous mental training. In the same line of illustration, is the fact of the general permanence of the religious theories we have received. It seems to us hardly comprehensible that sane, intelligent minds should sincerely hold other theoretical views of the Bible and revealed religion than those which seem to be absolutely so true to us, and to be of themselves so intolerant as to admit of no opposites; for truth and error can never be in harmony. We almost doubt the sincerity and honesty of those holding opposite opinions. How can an intelligent, thoughtful, cultivated man, in the nineteenth century, we ask, honestly accept the dogmas of Pius IX., the ritualistic paganism of the Roman Church, the transubstantiation of the wafer into the real presence of the Son of God, and the abrogation of a fallible priest. But profoundly educated and thoughtful men do. Such is the power of religious training. All this illustrates the amazing influence which the pulpit exerts over young and susceptible minds, and upon all that yield themselves constantly to its instructions.

Everything connected with the profession, position, character, and the applied cultivation of the minister, tends to enhance this power which he exercises over his audiences. It is a sacred and not secular business in which he is engaged; he is supposed to be specially designated by God to his sublime charge; he speaks without interruption from his seat of power, having opportunity to marshal all his thoughts, and to impress his hearers in the most effective manner. The day, the divine atmosphere of the house of God, the solemnity of the truths uttered, the spiritual anxieties in every man's breast, the established character of the pastor, the supposed years of mental discipline and careful study which he has enjoyed, all tend to give an extraordinary weight and impressiveness to what he may utter. It may be a matter of small moment to himself that he should yield his mind to trivial and curious speculations; that he should harbor crude and unwholesome notions; that he should advance hasty and extravagant opinions of men and affairs; that he should accept statements without careful examination, or draw inferences from substantial or false premises; but when he comes to open his mouth in the presence of hundreds who cannot guard themselves against the intellectual and moral influence he exercises over them, it becomes a very serious affair. His half-digested opinions, uttered with much volume of voice and a great exhibition of earnestness and conviction, become positive facts and truths, and enter into the belief and character of those that hear him. No man, standing in such a divine and human presence, can, if he is really sane in mind, and yields himself to the most casual conclusion of all that is involved in it, avoid feeling a subduing and solemn sense of his responsibility. What he utters from his lips, and, indeed, perhaps more than this, the manner in which he utters it, will certainly crystallize in permanent opinion and character in the hearts and lives of some before him.

It is this that gives importance to what might be considered trivial matters in the pulpit. Eccentricities, follies, impulsive and ill-considered utterances, undue violence of judgment or expression, become subjects of no ordinary moment. It is not simply a man, a neighbor, or a citizen, or a statesman, that is haranguing a miscellaneous audience; but a man of God, an ambassador of Christ, in a consecrated temple, on holy ground from the Divine Presence, uttering the oracles of heaven.

No painful self-restraint is necessary to enable the minister to meet the solemn requisition of the place; no Pharisaic affectation, above all things; no unnatural sanctimoniousness, no morbid fastidiousness, no evasion in the utterance of the most terrible revelations of the Bible; no unmeaning softness and unmanly weakness, no shrinking from practical and even personal application of truth to the patent evils of the day, or to individuals; all that is necessary is a thorough surrender of the man to God, a divine cleansing of the spirit from selfishness, and a beautiful baptism of the Holy Ghost. Such a man, in the ordinary exercise of human wisdom and prudence, thus endowed from on high, may safely speak out from the fullness of his heart, and permit his own thoughts without anxiety to germinate into other bosoms.

The Turk seems fairly cornered at last. The war-dogs have driven him into the traditional retreat where he sees no escape, and he is likely to fight and that fiercely, before he yields to his Russian foe who now seems as determined to draw the sword on him. It therefore now looks as if we may hourly expect to listen to the clash of arms from the East, and this, we think, more because both nations are forced to do something with their armies before disbanding them, than really because they think much to be gained in the question at issue by a passage at arms.

Since the banishment of Midhat Pasha, the Turks have been confused and inconsistent in their councils, and inconsistent with themselves. They are at variance with each other in the matter of the promised reforms; and the assembling of the new Turkish parliament did but little towards smoothing matters down. They are on an uncertain sea, and have driven off about the only man who can guide their vessel on stormy waters. According to accounts, there is a strong party in Turkey that now favors the recall of Midhat from his exile, to take upon him the realization of the constitution of which he was the virtual creator; and we believe that an attack of Russia would hasten the consummation of this act.

In the matter of grand viziers the Turkish sultans act generally after the manner of the master of puppets, who bids the instruments of his passion or amusement come and go at his will. If a Turkish sultan is not gratified in his personal wishes, and even in his domestic matters, with the controller of his civil affairs, the latter generally gets his ticket of leave; and for this reason grand viziers have of late come and gone, like the hasty characters of a play. It is said that Midhat was dispatched so unceremoniously because the great Mogul had been suffering with a violent toothache for some two weeks, and was, therefore, in a mood to do a hasty and rash thing. Others accuse him of planning high treason in a plot to depose Abdul Hamid and place another on his throne; and lastly, it is said that his reforms and his bearing towards the Russians were so extreme and severe as to lead the Turks

to distrust his candor; and when the Sultan ordered him to appear at the palace and give an account of himself, he remained under frivolous and disrespectful excuses.

But dead as Midhat seemed to be a few weeks ago, no man is politically dead in Turkey until he is safely deposited in the tomb of his fathers; and it is not at all impossible that the present state of confusion in the Turkish ranks may result in bringing him again to the front as the only man able to meet the crisis. It is quite certain that had his projected reforms been immediately put into operation, this dead-head would be the two nations would not so easily have occurred. Midhat's political career began as governor of the district or province of Nissa, of which so much was said during the conflict between the Turks and the revolting Servians, and his unusual energy soon attracted the attention of his country. It was not long before he was marked as a talented executive and rising statesman.

His trouble with the Turks is, however, that he is a good deal too active for them; for wherever he has been he has soon turned things topsy-turvy in his determination to cure old and inveterate abuses. He has for this reason been tossed about a good deal simply because he has been inclined to toss others about. Midhat's platform has ever been to improve the courts of justice and the general administration, to establish schools, build railroads, construct bridges, and bring the world to an end generally, in the view of the se date and inert Turk; and for this reason they soon became tired of him and urged his transfer to some other scene of activity. But all this proves that he is just the man whom the Turks need in the emergency, and perhaps the only one that can save them from utter disaster.

If they could stand, and would accept, his feverish activity, he would soon be able to justify the position of his nation before the world, and inspire a little more confidence in the promises of the Turk; but it may be that they will need the lashes of the Russian knout before they learn this lesson. He had clearly accepted the issue in his contest with the representatives of the Powers at Constantinople, to divide the religious from the civil code of the Mohammedans—a procedure that these men must adopt, willingly or unwillingly, before they can make any steps in harmony with modern progress. He accepted the proffered condition of Christian governors for the principal post of some of the preponderantly Christian provinces, but he could not carry the matter through with the Porte and the council.

And just here he showed his weak point and prepared his downfall; for he pointed and remained in his quarters, while his enemies were active. The Sultan's brother-in-law did remain at home, but immediately became very busy in stirring up feeling against the minister who could commit such violence to the usages of the Ottoman as this. There are, we learn, Boston papers that would be much disturbed by a son visit the Tabernacle, but feel no shudder of horror or anxiety to have his moral nature poisoned by the theatre thus addressing the most reckless appeals to his lowest but strongest appetites.

The Levant Herald, published in Constantinople, gives, in its issues of the 20th and 22d of March, quite full and interesting accounts of the assembling of the first representative, or rather delegated, Ottoman Imperial Parliament. It opened with great ceremony, at the Palace of Dolmabahçe, on the 19th of March. There were 32 members, of which 24 were Mussulmans, and eight Greeks, Armenians, and Jews. The Sultan read a remarkably able, politic, and conciliatory address, which would rank well with any utterance from a European monarch's lips. Thus formally, at least (and a strange phenomenon it is), the Sultan becomes a constitutional sovereign. How much his traditional personal government will be limited by his parliament, remains to be seen. When he ended his speech, the heralds shouted "Long live the Sultan!" This could hardly be called "loud and long-continued applause" voluntarily poured forth from our public gatherings. This parliament may soon have its hands full to provide money for the Sultan to carry on the impending war with Russia; but on the whole, this is a progressive step and has its significance. The Turk yields to modern ideas.

Editorial Items.

How well we remember the early entrance of Mr. now Gen. John L. Swift, (named after the late venerable John Lindsay) upon his somewhat remarkable, and, in some respects, quite brilliant public life, twenty-two years ago. He hardly had an equal on the political platform as a popular orator, and some of his speeches in the Massachusetts House of Representatives were very fine in matter, illustration and delivery. His great facility of address, and his unbounded humor, made him a favorite social companion, and opened to him the convivial circles and temptations that have clouded the future in a large measure of the ample prophecy of his young manhood. The prayers of the godly Methodist father and mother, upon the Cape, and the unceasing and loving petitions which have been offered up in his own home by one that has clung to him in hope, have not remained unanswered. The noon meeting at Tremont Temple of over two thousand people, was melted and wonderfully moved by his simple, sincere, humble, but singularly beautiful testimony to the power of God's grace in his recovery and salvation, and the recital of the remarkable steps by which his convictions were aroused, his whole soul moved to seek forgiveness, his young manhood, and with condemnation, murderers, making in all 327 different public efforts—clearly an average of one a day through the year. For the last four years and nine months he has omitted no service through ill health. May he long be preserved to this very delicate and responsible work, and be, as he has been, a blessing to many a prodigal son and daughter!

Hon. Thomas L. Tallock of Washington, D. C., writes: "Zion's Herald of the 12th instant states 'that at the earnest request of the trustees' the Bishops had, by a unanimous vote, appointed Dr. Newman, financial agent to secure funds for the relief of the Metropolitan M. E. Church of Washington, D. C. The trustees merely addressed a letter to the Bishops requesting the appointment of an agent, in pursuance of the action of the late General Conference. Dr. Newman was designated and appointed by them. His name was not suggested by the trustees, and they reluctantly consented to his accepting the appointment, his services being regarded as almost indispensable in the pulpit. The appointment was, uncollected, was not desired, and is incongruous to our pastor; but in obedience to the authority of the Bishops he accepts it."

A book entitled, Questions Awakened by the Bible. (1) Are Souls Immortal? (2) Was Christ in Adam? (3) Is God a Trinity? by Rev. John Miller, Princeton, N. J., published by J. B. Lippincott & Co., and for sale by Lee and Shepard, Boston, will awaken a little interest by its somewhat startling title. All these mighty questions, except the second, are answered peremptorily in the negative. Mr. Miller has already made himself conspicuous by quite an original and valuable commentary upon the book of Proverbs, and also by a merciless attack upon Calvinism, in its chief stronghold, which excited all the moral attention from his hereditary connection with one of its most honored names. Now he sweeps the whole evangelical field, and even trenches upon some of the received sentiments of quite liberal Christians. He seeks to show, from the nature of things and from Scripture, that all of man, soul as well as body, dies, and that he lives again, soul and body, simply by a fresh creative act of God. He affirms that the doctrine of immortality is not in reason, not in Scripture; but is a relic of Paganism. His arguments against the federal character of Adam, the personality of the Holy Ghost, and the divinity of Christ are not novel or especially striking. The book is written in a frank and outspoken style, which is quite attractive. Its points are clearly made. The writer is a fair opponent, and his critics will be able to follow him readily and to traverse his statements. We shall have hereafter a full review of the book. The volume is by no means a strong one. Mr. Cook's lectures on biology, when published, will afford ample material for the answer to the first part of it.

The Northwestern has a particularly sensible editorial upon the late National Reform Association, whose convention was held in Chicago two weeks ago. Some of the noblest and best men of the land were present, or sent their letters of sympathy with its chief objective purpose—the securing of some public acknowledgment of the authority of Christ and the supremacy of the divine law in the constitution of the country. All Christian men are in hearty concord with the efforts of the association to preserve a public respect for God's law and ordinances in the conduct of our government. The main purpose of the Society, however, seems, at this hour in our history, utterly impracticable. To put God into the constitution is a hopeless task; to introduce Him into the hearts of the people, and to labor for the spread of His Word among them, the sanctity of His day, and for public recognition, in the form of religious chaplaincies, are practical and possible undertakings. The effect of pressing the former object seems to us simply to be, to awaken the combined attack of all forms of unbelief and irreligion, and to actually create an opposition which will perill the few public Christian ordinances that remain to us in this Christian land. The poor dog in attempting to seize the shadow of his meat in the water, lost the piece of meat itself.

It is eight years since "Adventures in the West," a twelve-volume series, was published by Mr. Murray's first venture in literature. Since his first book was published, Mr. Murray has been preparing himself to bring out a series of stories to be known as "The Adirondack Tales." The first volume is nearly ready, and the portions of it that have been given the public have met with a very cordial reception. It will soon be in the hands of the Golden Rule Publishing Company. The volume will be complete by itself, and will consist of "The Story the Kog Told Me," "The Man Who Didn't Know Much," and "Humorous Sketches."

On our third page will be found the proceedings of the Providence Conference and the list of appointments. Some changes have been made in the appointments since Conference, as follows: East Harwich, to be supplied, E. Latham goes to Gurleyville; and John Lovejoy from Gurleyville to Windsor. Whether these changes are by Windsorville to Brother Lovejoy. Brother Morrison fills out the following supplies on his district: Portsmouth, supplied by G. N. Kellogg. Cocheset, supplied by A. McCord. North Easton, Central Church, supplied by J. H. Hodges. Hingham, supplied by J. W. Walker. West Duxbury, supplied by J. H. Vincent.

One of the most valuable and practical S. Conventions, of whose proceedings we have read, was the one held last December, in Leona, N. H. We printed a short report of it at the time. A full record has now been published in a pamphlet, by Hoyt, Fogg & Dunham, Portland, Me. It contains the admirable addresses of Rev. L. C. Field, Rev. Mr. Harkins, Rev. George Peirce, Jr., Rev. Geo. A. Peitz, and others, with a full account of the discussions and conclusions of the convention. It is a valuable document for reference and preservation.

The local paper of Saratoga Springs prints a full abstract of the last sermon of Rev. J. E. Sawyer, in the M. E. Church of that place. He is just closing a very successful three years' pastorate there. The writer says him a very high tribute, expressing, as he believes, in a simple and direct way, the Methodist people, but of all the denunciations of the place. Brother Sawyer has been asked for by the Ash Grove M. E. Church, Albany. The Troy Conference is now in session, and probably the wishes of this Church will meet the approval of the appointing power.

The Equitable Life Assurance Society publishes an elaborate pamphlet containing reports from the superintendent of the Insurance Department of New York State, and annual statements of the officers of its own company. This great, substantial association gives every evidence of security, wisdom and good management, and its exhibit will be an assuring testimony in this hour of general distrust created by fraudulently managed companies.

We publish on our first page a portion of a chapter from a new, very opportune and able work of Dr. L. T. Townsend, just received from the press of Lee & Shepard, entitled, The Supernatural Factor in Religious Revivals. It discusses the whole question, just now upon us in blessed illustration, of revivals of religion, their nature, modes, and agents, human and divine. The taste we give of the book will be its best commendation.

It is understood that the committee having the Tabernacle in charge are making arrangements to continue it in their possession, at least, until next fall. The meetings will probably be continued within it, if the revival interest justifies such a course. We heartily hope this may be the case, and that far into the summer, the great evangelistic work may be extended, to be renewed again with the opening of the coming season.

The Connecticut Mutual Life Insurance Co. sends out their 31st annual statement in a handsome tract. It embodies, in connection with its admirable showing of its own affairs, which we have already printed, very valuable suggestions growing out of the late strange developments in the management of certain life insurance companies. The tract can be obtained by addressing Edwin Ray, esq., Boston, Mass.

Mr. Sankey remarked in our office on Saturday that the Friday Temperance Conference was the most impressive and effective service of the kind that he and Mr. Moody had ever witnessed during their evangelistic labors. Messrs. W. E. Dodge and George H. Stuart bore similar testimony to it. They had never witnessed a more solemn or moving occasion. God is evidently and eminently at work in this work.

Henry Baylies, esq., by request, reads before the N. E. Historic Genealogical Society, at 18 Somerset Street, a paper entitled, The Inscription on Dighton Rock; theories of its origin and import; and inquiry as to its being a monument of the North men who discovered America in the tenth century. The meeting is open to all interested. It will be held on the 25th inst., at 5 P. M.

We enjoyed a very pleasant call last week from Rev. B. Arrey, of Camden, the standing secretary of the East Maine Conference. He has held the post, we believe, for eleven years.

Mrs. Frances E. Willard will address the Presbytery's meeting on Monday at 10.30 promptly. Bring your wives, brethren.

Sabbath-school workers will be glad to learn that the "Handel and Haydn Society" announced "Edith" for Wednesday evening, May 16, as the first performance of their "Edith." Tickets are now ready, and early application will be necessary to procure a seat, as the demand is already very great. The interest excited by the study of the grand old prophet's life during the last quarter, will insure an audience limited only by the capacity of music and art.

Rev. W. F. Crafts, of the Providence Conference, has been engaged by Dr. Tiffany's congregation in Chicago to supply that church for the next six months. Dr. Tiffany having been transferred to St. Paul's M. E. Church, New York.

Letter from Dr. Butler.

[The following interesting letter from Dr. Butler to the New England Conference is published in our columns by request of that body.]

To the Members of the New England Annual Conference:—

DEAR FATHERS AND BROTHERS:—Once more it is a privilege to send you the annual greeting which you are so kind to invite from your missionary in Mexico.

I may properly, however, on this occasion be brief, as I so lately had the precious opportunity of seeing most of your number during my visit home on behalf of our effort to put our Methodist literature into the language of the Spanish-speaking races. I am grateful to acknowledge that in this effort nowhere did I receive so much sympathy and help as from yourselves and the Churches over which you preside; and I have a hope that on the occasion of your next session we may be able to place before you some of the results of your noble liberality. You have indeed "strengthened our hands in God," and placed us under obligations to lay deep and broad foundations for Methodism in Mexico. The conditions of society in this land, and the character of the resistance which confronts our efforts, make it evident that our great power, next to the preaching of the Gospel, lies in the issues of our press. We must work up to its full power this "iron missionary" of ours, and send its sheets far and wide over the land. They can go where we cannot yet go, and speak for the Lord Jesus where we are not permitted to utter a word at present. Thank God that we are outfitted at last, and ready, in this respect, for every good word and work.

Notwithstanding the terrible year of uncertainty, revolution and bloodshed through which Mexico has passed, it is a joy to report that God has protected all our missionaries and their fellow-laborers, and has advanced and consolidated their work, so that it is in a better and more spiritual condition than it was twelve months ago. To illustrate this, I may mention that I have just returned from visiting our central mission at Guanajuato, where yesterday-week I saw 113 persons in morning service, 101 in Sabbath-school, 133 in the evening service, and in all 49 received the Holy Sacrament of the Lord's Supper, all of whom are members in full, or on probation in our Church, while at all of these services fully one-half were women. And yet, my brethren, when you held your last session there was not one native Protestant in that city! It is now only eleven months, this week, since our missionary entered and began his work for Jesus in that dark and bigoted community.

Modern missions have few, if any, more blessed examples of success than this—a success achieved in the face of deadly persecution, and where every effort has been put forth by a cruel priesthood to crush this rising work of God. Yet, as I have indeed related to you by telegraph that even in Central Mexico,

"The morning light is breaking:
The darkness disappears."
Commenting this work to your earnest sympathy and prayers, with faith for "greater things than these," I remain, dear fathers and brethren, as ever, your devoted servant.

Yours, gratefully and affectionately,
W. BUTLER, Superintendent.
No. 5 Calle de Gaxio, Mexico, Mar. 5, '77.

NEW HAMPSHIRE CONFERENCE.

The forty-eighth session of the N. H. Conference opened Wednesday morning, April 18th, at 9 o'clock, in the new M. E. Church at Dover, Bishop Jesse T. Peck presiding.

On the evening preceding the opening of Conference, a reunion prayer-meeting was held in the vestry of the church, in charge of Rev. James Thurston. It was largely attended, and a season of much interest.

WEDNESDAY.

The Bishop opened the Conference by reading 2 Corinthians iv. The hymn, commencing, "O, for a thousand tongues to sing," was read and sung, after which the Bishop offered prayer.

The sacrament of the Lord's Supper was administered by the Bishop, assisted by several of the older members of the Conference. The attendance was somewhat smaller than usual, a considerable number of the preachers not having arrived.

At 9.45 the Conference was called to order. The secretary of last session called the roll, and 63 persons responded to their names.

Rev. J. W. Adams was re-elected secretary, but having served in that capacity for some years, he declined to serve longer. Rev. S. E. Quimby was chosen secretary, who nominated as assistants G. W. Roland and J. H. Hillman.

The Conference voted to order a draft on the chartered fund for \$30.

The Presiding Elders nominated the standing committees, and they were chosen. In addition to the regular committees, a special committee upon the Churches at Keene and New Market, embarrassed by debt, was appointed, consisting of G. W. Norris, G. J. Judkins and the Presiding Elder.

The 8th Question was taken up, and the following were continued in the superannuated relation: D. McIndoe, J. English, W. H. Jones, J. M. Bean, E. Culver, J. G. Smith, Daniel Lee, L. H. Gordon, M. Young, S. Quimby, D. W. Barber, J. Boyden, J. F. Adams, S. Wiggins, A. Kidder, S. Norris, C. B. M. Woodward, A. C. Howard, E. Scott. The case of A. A. Cleveland was referred to a committee of seven, which were to report at the session to-morrow as to the advisability of locating him. H. H. Mattison was reported deceased.

J. P. Magee, of the Boston Book Depository, gave notice that A. S. Weed, of Zion's Herald and himself were ready to receive the brethren in the vestry.

A number of visiting brethren were introduced: W. F. Warren, D. D., of Boston University; Rev. Mr. Pendleton, Presiding Elder in the South Kansas Conference; Rev. Mr. Perry, of the Maine Conference.

Notices were given, and Conference adjourned with benediction by Eleazar Smith.

At 2 o'clock, the annual Conference sermon was preached by E. R. Wilkins to a good congregation. Superb music was rendered by the M. E. Church quartette, Miss Nellie Brown, soprano. G. W. Roland assisted in the services, reading the Scriptures and offering prayer. The preacher took for his text John xiv. 23, and preached a very able Gospel sermon. He departed somewhat from the general usage, and did not preach particularly to ministers. The sermon held the close attention of the congregation, and contained very stirring and eloquent passages. The impression made was an excellent one.

At 7.30 an educational anniversary was held. C. W. Millen presided, and prayer was offered by D. Stevenson, D. D. The audience present completely filled the spacious building. J. M. Durrell was introduced, and made a stirring appeal for the N. H. Conference Seminary and Female College. He called for sympathy, prayer, and material aid in behalf of this beloved institution. W. F. Warren, D. D., of Boston University, then gave an address upon the general subject of education, and the duty of the Church with regard to this cause. He spoke with his accustomed ability, and conveyed no small amount of information. Some of his statements, without doubt well-considered and grounded, with regard to the prevalence of illiteracy in our land, were quite startling to his auditors. It was a successful meeting.

THURSDAY.

Conference was opened by the Bishop. Samuel Beedle conducted the devotional services. The 21st hymn was announced and sung, the 84th Psalm was read, and prayer offered. The roll was called, and a motion was passed that the further calling of it be dispensed with.

The 10th Question was taken up. L. D. Barrows, D. D., Presiding Elder of the Dover District, presented his report. Dr. Barrows has recently accepted the position of president of the Conference Seminary, and this was, therefore, his final report. The year had been one of general health with the preachers and their families. One preacher had died—Hezekiah H. Mattison. The most important enterprise conducted with church building was that at Dover. A fine new church had been erected at a cost of about \$45,000, and was a marvel of cheapness. A debt of \$11,000 remains, which is more than covered by unsold pews, the rental of which more than pays the interest. Extensive revivals of religion had been enjoyed in Haverhill, Lawrence, (Garden Street), Amesbury, and Exeter. The Church at New Market was still much embarrassed by debt.

The names of the effective elders of the Dover District were called, reports of missionary money given, and the characters of all passed.

J. Pike, D. D., Presiding Elder of the Concord District, read his report. There had been general harmony in the Churches. On nearly every appointment conversions more or less numerous had taken place, and at some points there had been large religious awakenings. The stringency of the times being taken into consideration, the Churches in financial matters had done nobly. The Baker Memorial M. E. Society of Concord had built a beautiful chapel at a cost of \$5,000. This society now owns a church property easily worth \$15,000, and which \$6,000 had been paid. Church debts had been canceled at Plymouth and Littleton. The Conference Seminary had enjoyed a prosperous year. One preacher had died—George Beebe.

The characters of all the effective elders of the Concord District passed. The Bishop was requested to re-appoint Eleazar Smith chaplain of the State Prison.

M. T. Cilley, Presiding Elder of the Claremont District, presented his report. He tendered his heartfelt thanks to the preachers for their untiring kindness during his four years' service upon the district. He left the district with the kindest feelings towards all the brethren. Numerous revivals had been enjoyed during the year. Church repairs had been made at Canaan and Chestnut Street, Nashua, the expense of which was fully paid. At Keene \$4,000 had been pledged toward the burdensome church debt. The camp-meeting at Claremont Junction was prosperous and growing. The benevolent collections would probably show a falling off from last year.

The wife of one of the preachers has died—Mrs. Israel Ainsworth.

The characters of all the preachers of the Claremont District in the effective relation were passed.

W. F. Warren, D. D., of the Boston University, addressed the Conference upon the condition and prospects of that institution. On motion, Dr. D. D. Stevenson, D. D., the committee on Education were requested to present a resolution approving the advance in the course of study at the university.

A communication was read from Otis Cole, a member of the Conference, now an invalid in Worcester, Mass., which excited no small sympathy.

The transfer of J. L. Harrison from the Mississippi Conference was announced.

A communication was read with reference to the Wesleyan University, which was referred to the committee on Education.

The committee on A. A. Cleveland's case reported that Mr. Cleveland had arrived at the Conference, and requested that a special committee of seven be appointed to consider charges which might be made against him. The report was adopted, and the following persons were appointed as the committee: E. R. Deane, E. H. Tilton, C. M. Dinwiddie, E. R. Wilkins, L. L. Eastman, J. Hayes, D. C. Babcock.

The Presiding Elders were chosen a special committee with regard to the salary of Bishops.

The following were elected trustees of the Conference: E. Deane, O. H. Jasper, D. D., A. C. Coutt, L. L. Eastman, A. E. Drew, J. W. Adams.

The 31st Question was taken up, and William C. Bartlett, John W. Walker, Thomas Winsor, George H. Hardy, Joseph H. Trow, and E. C. Perry were continued on trial.

The 6th Question was taken up, and A. W. Bunker was passed to a Deacon of the second class.

The 7th Question was taken up, and Elbridge Bradford, Jr., Alfred F. Baxter, George S. Wentworth, and Alva B. Carter were elected to Elder's orders.

A. W. Brown was continued as a Deacon of the second class, not being present.

The treasurer of the Conference trustees, Eliza Scott, presented his report, which was adopted, and thanks were returned to the treasurer.

Rev. Mr. Pendleton, Presiding Elder in the South Kansas Conference, presented the cause of a needy Church in Kansas, and a collection for its benefit was taken up.

The transfer of Mr. Howard from the Providence Conference was announced.

Delegates C. C. Babcock and N. M. Bailey were elected delegates to the Gospel Temperance Convention in Boston, commencing April 30.

After notices, the benediction was pronounced by Dr. Deane, and Conference adjourned.

The anniversary of the Church Extension Society was held at 2.30. A heavy, cold rain made the attendance quite small. E. Adams, D. D., presided. A. R. Lunt offered prayer, and addresses were made by N. M. Bailey, D. Stevenson, D. D., Dr. Malville, of Boston, and Matthew Alston, of Goldboro, N. C. The addresses were all able, and Mr. Alston's in particular awakened much interest. A collection was taken in behalf of Bennett Seminary, for which he has come North to raise funds.

At four o'clock a social gathering of the preachers and their wives took place in the vestry. A fine collation was served by the Dover ladies, to which ample justice was done by those present. The repeat over, Rev. Dr. Adams was called to the chair, and the "feast of reason" began. Speeches were called for from Dr. Peirce of Zion's Herald, Dr. Malville, Matthew Alston, A. S. Weed, James P. Magee, T. J. Abbott, from South Carolina, and Dr. Stevenson. All the speakers in their remarks were exceedingly happy. Singing was interspersed, and the occasion was highly enjoyable.

The missionary sermon was preached in the evening by C. W. Millen. The weather was still very unfavorable—the rain falling in torrents—but a good congregation assembled. Mr. Millen has lately been transferred to the New York East Conference, and stationed at De Kalb Avenue, Brooklyn. Much interest was felt among preachers and people to hear him once more. He was assisted in the pulpit by D. C. Babcock and Rev. Mr. Luce, of Maine. The preacher took for his text the two passages, "I am the light of the world," and "Ye are the light of the world." The sermon was worthy of Mr. Millen's high reputation as a pulpit orator. Clear in arrangement, elegant in diction, and most handsomely delivered, it held the audience closely, and produced a most excellent impression. The general judgment was that it was one of the best missionary sermons ever preached before the New Hampshire Conference.

FRIDAY.

A prayer-meeting is held in the vestry each morning at eight o'clock. The meetings have been well attended, and seasons of much interest.

Bishop Peck entered the church shortly before 9 o'clock, accompanied by Bishop Scott, whose face the preachers rejoiced to see. The devotions were conducted by G. W. Norris.

"Jesus, lover of my soul," was sung, the 149th Psalm was read, and prayer was offered.

The committee on the case of A. A. Cleveland presented their report, which recommended that he be permitted to withdraw from the Church at his own request. The report was adopted.

The Conference stewards read a report giving the basis for distribution of funds among Conference claimants, which was adopted.

L. D. Barrows, D. D., the newly-elected president of the N. H. Conference Seminary, addressed the Conference at considerable length upon the condition, prospects, and needs of the institution.

A communication was read from Dr. Woodruff, secretary of the last General Conference, with reference to a change in the 21st Restrictive Rule. A discussion of the matter took place, in which A. C. Coutt, Dr. Stevenson, J. Thurston, J. Pike, D. D., O. H. Jasper, D. D., J. Benson Hamilton and others took part. The matter was laid on the table for a time, to allow Dr. Peirce of Zion's Herald to address the Conference.

The candidates for admission into the Conference in full connection were called to the altar by the Bishop. The disciplinary questions were propounded, to which all of the class gave satisfactory answers. In the presence of a congregation well filling the church, the Bishop addressed the young men. His address was attentively listened to, and very impressive. J. Cairns, George A. McLaughlin, E. P. F. Dearborn, J. W. Presby and Chas. W. Dockrell were admitted into the Conference.

Rev. E. P. Dearborn and Geo. A. McLaughlin, E. P. F. Dearborn and J. W. Presby were elected to Deacon's orders. J. R. Bartlett and I. Ainsworth were continued on trial.

The question of changing the 21st Restrictive Rule was again taken up, and by a large majority the Conference voted in opposition to the change. The vote stood, yes 15; nay, 47.

The matter of the change of the 3d Restrictive Rule, with regard to the Presiding Eldership, was presented to the Conference, and discussed by Dr. Barrows, Dr. Stevenson, J. Thurston, E. Adams, D. D., R. Dearborn and J. Benson Hamilton. A vote upon the proposition from the General Conference was taken, which stood, yes 1; nay 54.

The transfer of O. S. Bakel from the Pittsburgh Conference was announced.

Rev. E. Adams, by vote of the Conference, was requested to preach at the next session, he having completed his fifteenth year in the ministry.

A report was presented upon the Bishop's claim, making an appropriation to the different districts, which was adopted.

The minutes were read, notices were given, and the Conference adjourned with benediction by Bishop Scott.

Troy Conference Notes.

WEDNESDAY.

The Troy Conference opened its session at 9 A. M., at 115, at Plattsburgh, N. Y., with 150, of the 277 members present.

Bishop Foster, being detained by failure of traveling connections, did not arrive until 11.15 A. M. Homer Eaton was elected president pro tem.

W. Eaton was chosen secretary.

A case of Rev. J. Phillips, charged with immoral practices and suspended, was referred to a committee of 10 for trial.

The case of his brother, Zebulon Phillips, formerly Book Agent, who left his home with bonds and funds belonging to the firm of which he was partner, is referred to his Presiding Elder for investigation.

In the evening, Rev. W. H. Meeker gave us a fine Missionary sermon, on John xii. 32. Topic: Jesus, in his exaltation, the mighty magnet to lift humanity in all departments of life.

THURSDAY.

A royal prayer-meeting was held from 8 to 9 A. M., shared in by the Bishop and Rev. B. Pomeroy.

Conference decided that supernumerary preachers have no claims on funds, unless so voted first by the Annual Conference.

Reports of book agents were read.

The Bishop received a letter with a donation of jewelry. The secretary read it, and ministers being required to state amount of collections raised for Missions and Conference claimants; and whether all the collections have been taken.

Rev. Mr. Bulkley, representative of the

Presbyterian Church, was introduced and gave an address.

Albany District was represented by H. Eaton, showing a falling off in finances, through lack of system. Much revival interest was reported, even in the summer months, Trinity at Albany excelling.

The Bishop asked if the Conference wished the number of the districts lessened. Discussed, but not decided on at adjournment.

[To be Continued.]

Notes from the Churches.

MAINE.

Bath.—At the Beacon street M. E. Church on a recent Sunday afternoon, the pastor, Rev. L. H. Bean, baptized fourteen persons, all or nearly all being young ladies who were converted during the services last winter, and extended to four the right hand of fellowship, receiving them into full connection with the Church. The religious interest still continues.

Rev. T. P. Adams, of Kenebunkport, baptized eight persons and received ten in full connection and two on probation, last Sabbath, April 15. Two were converted and one reclaimed last week. Thus the interest is kept up to the end of the Conference year. During the two years of Brother Adams' pastorate at this place he has made over two thousand pastoral calls, and as a fruit of his unwearied faithfulness he has enjoyed an almost uninterrupted revival.

Two persons were baptized and received into the Methodist Church at Maryland Ridge, last Sabbath, by Rev. W. P. Merrill, pastor. A good interest prevails on the coast.

Twenty-five persons were baptized by Rev. Mr. Perkins, pastor of the Free Baptist Church, Portland, Sabbath, April 15.

Rev. Mr. McWhinnie of the Free St. Baptist Church, and Rev. Dr. Shaffer of the First Baptist Church, each baptized eleven persons recently.

The rite of confirmation was administered to a number of persons at St. Paul's Episcopal Church, on a recent Sabbath, by Bishop Neely of this city.

Rev. J. Collins, pastor of the Methodist Church at Cape Elizabeth Depot, baptized six and received four into his Church last Sabbath.

Rev. T. P. Adams baptized six persons at Biddeford Pool for Rev. C. M. Ward, pastor, April 8. Brother Ward's return is desired by his people.

Rev. E. C. Cook, of Rochester, N. H., has accepted a call to the Free Baptist Church at North Berwick.

The temperance coffee-house enterprise, which was inaugurated by the temperance ladies of Portland, Jan. 1, has proved a financial success, and the enlarged business demands larger accommodations. These the ladies are now arranging for. Aside from the financial success, and far more important, is the healthy influence this home has had on the lives of several young men who have been reformed through its agency. The ladies design soon to unite with the coffee-house, lodgings, where for a small amount persons can lodge for the night. Mrs. Livemore lectured for the ladies, April 22, in the interest of this enterprise.

EAST MAINE.

Bangor.—Revival influences are still enjoyed in several Churches in our city. The union morning prayer-meeting is still sustained with commendable interest. Frequent reports of visitors to the Tabernacle meetings in Bangor are presented, and much inspiration to religious activity is imparted thereby. It is confidently believed that Maine is favored with a full share of the revival flame now enjoyed in New England.

At the Union Street church eight persons have received baptism since our last report, and others have joined in full fellowship, making a total of seventy-five added to full membership in the Church during the winter.

An inviting field awaits our successor. Encouraging additions have also been enjoyed at the First Church.

At Brewer and Eddington, Rev. W. B. Eldridge, pastor, much faithful labor has been performed, and the devoted pastor receives evidences that his labor is not in vain in the Lord.

On Houlton circuit, Rev. J. Morse pastor, God's name has been honored by a full revival, and some souls have been saved during the year.

Rev. T. Gerrish, of Pittsfield, is now, we are glad to report, in improved health, and his complete recovery is anticipated at no distant day.

Rev. Mr. Reese, pastor of the Baptist Church in Ellsworth, has resigned his pastorate and accepted a call to Salem, Mass.

An increasing religious interest is enjoyed in Bucksport. A number have lately sought and found the Saviour, and some backsliders have returned to their Father's home.

The religious interest in the Methodist Church in Pembroke and East Machias still continues.

A constant interest is enjoyed in the Methodist Church in Ellsworth. Ever and anon individuals are seeking the pardon of sin and adoption into the divine family.

A Lutheran church will be erected in New Sweden the coming season.

Rev. J. F. Bicknell, of Monson, has been unanimously called to the pastorate of the Columbia Street Baptist Church in Bangor.

The citizens of Ellsworth, by a large majority, have voted to expend the \$125,000 which they had previously voted in aid of the Shore Line Railroad, in building a road between that place and Bucksport, if the citizens of the latter town will raise \$50,000 to forward the enterprise.

Sunday, April 15th, one person was received on probation in the Methodist Church in Orland, and two young men were admitted to full membership.

CAUTION.—Mr. C. L. Kirkland, who is visiting different communities and introducing himself as a Methodist preacher, is not a preacher in the Methodist Church, his Quarterly Conference having refused, for reasons which they deemed sufficient, to renew his license to preach.

CHARLES A. PLUMER, P. E., Bucksport District.

RHODE ISLAND.

An interesting and successful entertainment was given at the Mathewson Street Church on the evening of April 9, consisting of music and readings. Chaplain McCabe greatly added to the pleasure of the occasion by singing several of his best songs.

There has lately been a good revival interest at Gloucester, Mapleville, and Harrisville, over one hundred inquiring for the way of life in these places.

The recent session of the Providence Conference was saddened by the absence, on account of severe illness, of Rev. Joseph Marsh and Anthony Palmer, and by the

death, during the sitting of the body, of Rev. Paul Townsend, one of its greatly loved and honored members. Apart from these changes, the Conference held a very pleasant session. The citizens of New London, beyond Methodist circles, showed a large hospitality, especially the Congregationalists, who are very strong in this city. The anniversary were the most spirited and profitable that they have been for many a year. The W. F. M. Society was ably represented by Mrs. G. F. Martin and Mrs. J. K. Barney, of Providence. Hereafter an entire afternoon is to be given to this anniversary. The Conference voted, 77 to 2, to non-concur in changing the ratio of representation. On the resolution giving the Conference authority to fix the number of districts, the vote was unanimous, 81 voting against it.

There is nothing that can take away the painfulness of leaving a beloved Church; but it is none the less true that tokens of regard somewhat alleviate the dreariness of departure. So thought the members of the Chestnut Street Church, uniting with their kind assurances a generous parting gift to their retiring pastor.

NEW HAMPSHIRE.

Glenning.—Rev. Mrs. H. D. Walker has been successfully laboring with the pastor of the M. E. Church at Hillsboro Bridge, Rev. G. N. Bryant. A good work has been done, in which both the Methodist and Congregational Churches share. Mrs. Walker is an earnest and judicious worker, and an excellent preacher.

At the session of the N. H. Conference a year ago, Rev. A. C. Coutt was chosen a committee to look after the bequest of Mr. Gould, of Marlboro', to the Preachers' Aid Society of the Conference. He has attended to the duty with great fidelity and judgment, and the result of his work is that the very welcome donation of \$3,750 is secured for this society.

Pastorates of eminent success have just been closed in Concord by Rev. M. W. Prince and Rev. L. C. Field. Both leave their societies in a flourishing state, and their removal is universally regretted. Of the sermons both preached on the last Sabbath of the Conference year, the Concord papers speak in the highest terms, as well as of their three years' work in that city. Generous gifts were bestowed upon both their people as a testimonial of their terms. Shortly before leaving Concord, Mr. Field was surprised by friends at his residence, who left beautiful tokens of their regard for himself and family. Mr. Prince, during his pastorate, has seen a new society placed upon a substantial basis, and a beautiful chapel erected. He leaves a vigorous young Church.

[See also on page 7.]

LOWELL CARPETS.

J. H. PRAY, SONS & CO., 558 & 560 Washington Street, BOSTON.

We desire to call attention of our friends and the public to a few facts in relation to Carpets manufactured by the Lowell Co., of Lowell, Mass.

Within a few years so prejudiced have been the consumers of Carpets in this country in favor of those of English manufacture, that it was difficult to sell anything American, certainly not at the same price as the English, even if the quality and colors were equal in every particular to the English. Happily for Home Capital and Industry, the last few years have seen a great change in this direction, and to-day, not only is it conceded that Lowell Carpets stand at the head of all our Domestic carpet manufactures, but it is equally true they have no superior in the world.

So popular have the Lowell Carpets become in this country, as compared with the scores of other makes, that it is believed by those competent of judging, at least one-half of the Carpets sold EOR LOWELL, are NOT LOWELLS, some inferior make, costing from 5 to 15 cents per yard less, according to the kind, and worth to the consumer at least 20 per cent. less than the genuine Lowell goods.

We wish to say to our friends and the public, that it is JUST THIS COMPETITION we, as the largest consumers of Lowell Carpets in the United States, have to meet every day in our business. We also take this opportunity of saying, that as long as we are selling Carpets, we shall sell only those of

THE BEST MAKES.

Giving our customers the BEST, which we know is the CHEAPEST in the end. This has been the principle of our business life for the last half century, and will be in the future as long as we are in the trade.

To give some idea how largely we have sold Lowell Carpets for the last ten years, we are under obligations to the Selling Agents for the following information, viz: For the past year, and also for the several years of which the present firm have been the Selling Agents, we have been the Largest Purchasers of Lowell Carpets in the United States.

Therefore, the public can see to what extent we have Purchased and Sold the acknowledged best Carpets made.

We are now prepared to show, as usual, the most complete line of

Lowell Carpets.

In all grades, we have ever shown, and the largest of any individual dealer in the United States.

ANNOUNCEMENT.

We shall publish May 1 a new edition of Cushing's Manual of Parliamentary Practice,

THE SUNDAY SCHOOL.

Second Quarter.

Sunday, May 6.

Lesson VI. 2 Kings vii, 12-20.

BY REV. W. E. HUNTINGTON.

THE FAMINE IN SAMARIA.

Syria, with her unsubdued hosts, which had been led under the influence of some infatuation, by Elisha, into the gates of Samaria, and had there been fed and released instead of being held captive, was again at those gates to besiege, and starve, and subdue ungratefully and even mercilessly the city that had once spared her army. The dwellers in Samaria were reduced to horrible extremity, inasmuch that two mothers agreed to make food of their own children; and in one instance this was done. But the sickening, murderous act was too revolting for a repetition, and the second mother hid her boy and broke the awful compact. The king's heart was sorely troubled at the terrible condition of his capital; and at the recital of this domestic tragedy he rent his clothes and put sackcloth upon his flesh. His unreasoning and capricious temper is shown by his bloody intention against the life of Elisha. Like some of his royal ancestors, Jehoram was now inclined to charge the disasters of the nation upon the chief prophet; and in his wrathful despair he swore that Elisha should be beheaded. The murderer was, however, recalled before executing the deed, by the king, who had beheld and overtook him near Elisha's stopping place. Under the cloud of "war, pestilence and famine" that hung with deadly darkness upon the city, even within reach of an assassin's red hand, Elisha, the unflinching "man of God," led in upon all that terror and gloom the light of a prophecy of peace and plenty. There were four poor lepers, who saw nothing but death in the beleaguered city; and if they gave themselves to the Syrian army, they could but die, and perhaps might be spared. These wretched fellows became the heralds of what Elisha foretold; for they entered the Syrian camp and found that a stampede of the enemy had taken place, and all their stores were left behind in the rout. This welcome fact the lepers announced to the porter of the city, and he to the king.

And the king arose in the night. The news roused him, and he gathered together his courtiers. This precipitate flight of the besieging army meant something, and Jehoram thought he had a solution of the mystery, and wanted his cabinet to understand it.

I will now show you, etc. He shows some military genius in construing this strange movement of the enemy. The Syrians had not been defeated; there was no reason for their sudden retreat from a starving city, Jehoram thought, except for purposes of strategy. A good general would naturally put the worst construction upon any blind movement of an opposing army, and be prepared as far as possible for that; then, if he should be mistaken, his disappointment would not mean defeat.

They know that we be hungry. The king was sure that the Syrian general knew of the distress in Samaria and was in some way taking advantage of it. This retreat must be a feint. He had led his troops out into the fields, put them in ambush for the purpose of decaying the starving Israelites into a wholesale capture—so reasoned Jehoram.

Let some take, I pray thee, five of the horses. One of the ministers thought the king's theory plausible, and proposed that this view of the case be followed up, and that scouts be sent out upon the track of the stampede to see if there was good ground for this suspicion about the enemy's artifice.

There was one element that Jehoram left out of his military calculations; that was the prophecy of Elisha (verse 1). He ignored altogether the prediction which promised that in one day five flour and barley would be sold at low prices in the gates of Samaria. If the king had believed the "man of God," and had trusted in Jehovah, he would have interpreted very differently the flight of the Syrians; for he would probably have seen in their retreat the direct conditions providentially supplied for the fulfillment of the promise of Elisha. We misconstrue our life and experiences if we leave out of the account divine promises, divine Providence, divine overruling. Jehoram need not have spent that anxious night in preparing scouts, and in worrying about an ambush, if he had believed the prophet. Philip Melancthon, when he used sometimes to be so anxious and troubled, would hide away his fears by saying, "Let Philip cease to rule the world."

They are as all the multitude of Israel, etc.—only a few left, and these in such a condition that they are very little better than the dead, for they cannot longer survive.

They took therefore two chariot horses. Perhaps the only serviceable horses that could be found; for if there had been more, the king would have wished to make his scouting party larger.

All the way was full of garments and vessels, etc. The men who were despatched, followed in the trail of the runaway Syrians, eastward towards the river Jordan; and all along the track were the unmistakable signs of a rout. An army in orderly line of march does not cast away its camp equipage and stores. But the scouts found the case just as the lepers had reported it—the army had run away in hot haste, leaving their tents, horses, clothing and treasure in the encampment or strewn along the path of retreat.

We read in verse 6 that the rout was caused by providential interference. A sound, like that of a great host, was heard by the Syrians, probably in the night. A

rushing, tramping noise filled the air. The Syrian generals were confused and terrified. They did not dream of supernatural hosts, armies of the air, and concluded that Jehoram had been reinforced by Hittites and Egyptians; and while the rushing noise filled them with alarm, the whole army took flight, and casting away courage and armament together, fled towards the Syrian borders.

The people went out and spoiled the tents, etc. After the scouts had returned to the city with their report of the rout, the famished citizens rushed to the deserted camp to seize upon the spoil.

So a measure of fine flour was sold for a shekel, etc.—about nine quarts for 62 1-2 cents nearly. At once, the famine was stayed. The plunder of the Syrian camp was sufficient to make an abundance for the city so long besieged, so that by this miraculous deliverance cheap prices for food ruled immediately in the Samaritan market.

According to the word of the Lord. When God promises an event, it is sure to come to pass. He will take care of the methods by which the fulfillments come. Our faith in God's promises often staggers because we do not see how the blessing can come. Jehoram thought Elisha's words an idle tale when he foretold this sudden gift of plenty. But Elisha, although probably as ignorant as the king, about the way of deliverance, yet had faith to believe it would come. "The chariot of God's providence runneth not upon broken wheels," said the saintly Rutherford.

The Lord on whose hand he leaned—a man who had strength and honor sufficient to be a firm reliance for the king in matters of public importance. He was to have charge of the gate, or the market place at the gate, to keep order and see that there was no riot or disturbance while the famished citizens supplied themselves with food.

The people trode upon him. "Hunger breaks through stone-walls;" and this man who was put in this important place, no doubt for the good of the people in the selling of provisions, was trampled upon by a famished mob that rushed upon him.

And he died, as the man of God had said. This very man had doubted Elisha's word the day before, and sneeringly said, "If the Lord would make windows in heaven" this famine-cursed city might be fed; and Elisha then pronounced the doom which now fell upon him: "Thou shalt see it with thine eyes, but shalt not eat thereof."

So it fell out unto him. The word of God is true. It is safest to believe what He says, either in promise or in threatening. If a man goes on in a sinful career, shutting his eyes upon the disasters which God's Book foretells for him, the doom is none the less certain. "Not one jot or tittle" in the whole realm of God's law, shall fail of complete fulfillment. A simple faith in the Word of God will never be disappointed. The devout Christian may reasonably expect everything to come out right for him in the end, for God has promised that "all things shall work together" for his good. This lesson is among the multitudinous lessons of the Bible which teach us faith in God; and it shows also the obverse lesson of disaster to disbelief. God is a Deliverer. Redemption teaches this. In every age of history He manifests this character; and to every man who trusts Him the power of His salvation will be manifest.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, May 6.

1. What caused the famine in Samaria?
2. What was Elisha's prediction respecting food?
3. Who announced the flight of the Syrians first?
4. Tell the story of the stampede.
5. How was the disbelief of the king's "lord" punished?
6. Why did breadstuffs become so cheap in Samaria?
7. Do you believe that God's promises will all be fulfilled?

THE GILGALS OF SCRIPTURE.

BY REV. STEPHEN M. VAIL, D. D.

In the Sunday-school lesson for March 11th (2 Kings ii, 1-12), it is said in the first verse, "And it came to pass when the Lord would take up Elijah with Elisha from Gilgal."

The question we propose to discuss is, Where was this Gilgal? It is clear that there was more than one Gilgal. The Gilgal first mentioned in Scripture is that one between the Jordan and Jericho, mentioned in Joshua iv, 19-20: "And the people went up from the Jordan on the tenth day of the first month, and encamped in Gilgal, in the plain east of Jericho;" or, more literally, in the extremity east of Jericho, i. e., in the extreme eastern border of Jericho.

Dr. Robinson says there are no remains of this ancient Gilgal, but we found its ruins about two miles south-east of Jericho. It is about two miles from the Jordan. Here Joshua placed the twelve stones taken from the Jordan, and here Israel for sometime encamped. The plain around is level, fertile and beautiful—a very suitable camping place. From this camp Joshua went up and defended Gibeon (Joshua x, 6).

In Judges ii, 1, it is said that an angel "came up" from Gilgal to Bochim. This expression, "came up," indicates that this was the Gilgal near the Jordan above described.

In 1 Samuel vii, 16, it is said: "And he (Samuel) went from year to year in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places." This was probably Gilgal near Jericho, as it was convenient for the tribes east of the Jordan, as Mizpeh was convenient for the people in the hill country towards the Mediterranean. So, also, 1 Samuel x, 8, as the expression "go down" implies.

In Samuel xi, 14, 15, it is said: "Then said Samuel to the people, Come, and let us go to Gilgal and renew the kingdom there; and all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal." This also, I believe, must have been the old Gilgal near the Jordan, as it was convenient for the tribes both east and west of the Jordan to assemble there.

Here, also, was Saul's rallying point against the Philistines, as recorded in 1 Samuel xiii, 7, 8. Here, also, Samuel bowed Agag, the king of the Amalekites, in pieces.

But the Gilgal of 2 Kings ii, 1, 2, seems to have been at another place, north of Bethel, and on higher land than Bethel, as it is said, "So they (Elijah and Elisha) went down to Bethel" from Gilgal (verse 1). Now this could not have been said of the Gilgal near the Jordan, for that was 3,000 feet lower than the high land to the north and south of Bethel.

There is a hill about nine miles northwest of Bethel, which I distinctly remember, quite extensive, bald, and free from rocks and stones. On the western slope of it is a place now called Jijlila, and on the eastern and northern slope is Singil. Here I stayed all night with the people who treated me and my interpreter with the greatest kindness. Here, I believe, was the Gilgal of 2 Kings ii, 1, 2.

This hill, so elevated and beautifully rounded, suggested the names from *galat*, to roll. Hence Gilgal signifies something rolling. Hence Golgotha, a skull.

This will enable us to understand the account, and remove the confusion which would follow if we accept of only the one Gilgal, near Jordan.

The Family.

IN MEMORY OF MRS. EMMA C. HUNTINGTON.

Not alone the gentle spirit
Left its home for fairer clime,
God's own presence was vouchsafed her;
Dying is to such sublime.

Even while here the spirit waited
In the border-land of heaven,
Glorious views of that fair region
To the trusting soul were given.

Visions of a home of beauty
Seen through pearls of glory;
Strains of pure, angelic music
Sweetly sounding from afar.

Dearest friends who watched around her,
Saw the look of holy joy;
It was here a gracious foretaste,
There sweet peace without alloy.

Was an angel hand sustaining,
Guiding in thine upward flight,
Leading to the realms of glory,
To a land of pure delight?

Or did Jesus' arm uphold thee,
Bear thee through the swelling flood
To joy, rest, and life eternal,
In the city of our God?

God knows best; a Presence cheered thee;
Surely gentle Peace was there,
For an impress pure and holy
Lingered on a face most fair.

Oh, may God who called her higher
In the kingdom of His Son,
With new zeal our hearts inspire
To look upward and press on.

To the mark of our high calling,
And to joys we may attain;
Then by grace made meet for heaven,
With the loved ones we shall reign.

In a land of light and beauty
Heart cannot conceive of here;
But "Our Father" hath prepared it—
There are many mansions there.

Loving friends, look up, though weeping;
If a little earlier come,
May you hear her sweetly saying,
"It is better farther on."

A FRIEND.
Newton, April, 1877.

LIFE ON A PLANTATION.

BY LAURA BELL.

MR. EDITOR: In the Herald of Feb. 8, there was an appeal in behalf of the colored women of the South. Thinking that something in regard to the daily life of these people may be interesting to the readers of your paper, and may also help to make them realize more fully the great need there is of earnest workers here, I have concluded to give you some account of life on a plantation.

At the present time the wages paid a freedman on a plantation are so small, and the price of cotton is so low, that whether he works for wages, or rents land for himself, it is impossible for him to provide himself and family with the absolute necessities of life, unless his family help him. Accordingly, his wife and all the children who are large enough to do anything, work in the field, leaving babies to take care of babies, or what is the next thing to it. The laborers go into the fields as soon as it is fairly light, and work until noon. At noon they rest for two hours, and return to their houses, if they are not too far off. They do not leave the field at night until sunset.

Perhaps some will wonder when the women do their cooking, washing, etc. They usually take a day to wash, and perhaps their bill of fare may give some idea as to the amount of time required for cooking: Breakfast (usually eaten

in the field), hoe-cake or sweet potatoes and salt, and perhaps coffee; dinner, fried bacon, corn-bread or "midding meat" and greens. It does not take long to rake open the ashes and turn in half a peck of sweet potatoes to roast, or to mix up some meal and water and set it up by the fire to bake.

The use of tobacco may be said to be universal, and perhaps it is hardly necessary to add that the people generally are well-nigh as dirty as their pigs. On Sunday they have clean clothes, but of course they cannot long remain clean. Many of the women have no idea of sewing and keeping clothes in repair, and therefore they are often very ragged, as well as dirty. There are a few weeks in the winter that the women and children do not work in the field, and at this time the clothing for the coming year is made.

Their houses are built of logs or boards, with wooden shutters instead of glass windows, and at most contain but two rooms. One room usually answers for sleeping-room, sitting-room and kitchen, and in this room six or eight persons—men, women, and children—live. They have almost nothing in the line of furniture and household utensils.

Some time ago I was called to visit a negro woman about sixty years of age, who was suffering from an attack of pneumonia. I found the patient lying in her dress on a hunk-bed, over which was spread a quilt, while another quilt was thrown over her. There were no sheets on the bed, and no need of pillows, as there were no pillows. The woman was troubled very much for breath, and in order to elevate her head and shoulders, an old-fashioned kitchen chair had been placed under the hunk mattress at the head. There was absolutely nothing to do anything with but cold water and a piece of cotton cloth. There was not a piece of flannel in the house. I have had several such experiences, and have always had to furnish the needed articles from my own store.

And yet this was on a plantation whose owner, a Northern gentleman not resident here, is known throughout the country for his kindness and generosity to the people on his place, and where the people themselves have had a permanent home for ten years past, and are regarded as much more intelligent and prosperous than the average of plantation hands. Some of the people on the place have more of the comforts of life than this woman had; but the average of comfort among the freedmen falls below rather than above the case cited.

Those who were house servants in the days of slavery usually have very good ideas as to how things pertaining to the house should be done, and generally make the most of the little they have; but with the field hands the case is very different.

To such a people, then, must the female missionary come, and of such material must the "home life" of the freedman be constructed. It is very evident that the laborer here needs something besides patience, perseverance, wisdom, and a love for humanity; she needs something to give them besides tracts and primers. Not that they should be supported, or anything that approximates it; but the worker will find herself hampered at every turn unless she has the means so that she can expend a dollar or two judiciously now and then.

Will the women of the North assist this work among the colored people, not only with their prayers, but with a little of their money, as they have already been asked to do?

Dougherty Co., Ga.

SOME WORDS TO YOUNG CONVERTS.

FIRST PAPER.

During the past few months God has graciously forgiven your sins, and made you His children; your heart rejoices over the possession of the "pearl of great price." But you must remember that conversion is simply the starting point; the command now comes to you, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ!" How shall it be done? you ask.

It is of the utmost importance that you form correct habits early in your Christian experience. Let me urge you, in the first place, to cultivate a habit of prayer. You should have stated times for private devotion. At least three times each day you should "enter into your closet," and there make known your every want to your "Father who is in heaven."

A young friend recently spoke of her lack of power to resist temptation. "How often do you pray?" was the question put to her. "Well, every night, but often I'm so tired, it doesn't seem to do much good." No wonder there was no power to resist temptation! Commencing the day without asking Divine aid in the performance of its duties, no wonder that at night her life was "trailing the sordid dust."

Pray not only for yourselves but for your unconverted friends. Have some stated time during the day when you pour out your heart before God in earnest supplication for an unsaved one. While thus craving a blessing for another, you will find your own soul wonderfully strengthened.

You may ask, How does this advice to pray at stated seasons agree with the Scripture command, "Pray without ceasing?" That command, we believe, refers to the duty of having the heart in a prayerful state, so that if sudden temptation or trial comes, and you are unable to retire to your accustomed place of devotion, you may realize the power there is in ejaculatory prayer. The hands may be busy, the mind occupied, but amid all, if the

heart is uplifted for one brief moment, if one earnest cry for strength, for patience, for power to overcome, ascends, the answer will come, and you will verify the promise, "Lo! I am with you always."

Prayer thus commenced as a duty will grow to be a blessed privilege. You will not be obliged to keep watch lest you forget the time you have set apart for making known "your requests unto God," but you will joyfully anticipate the hour in which you are to hold sweet communion with your Saviour. The strength gained by such communion will render you victorious in the time of doubt and temptation. You will be enabled to "go on from strength to strength," and realize that "a life of prayer is a life of heaven."

RHODA.

ONE BY ONE.

BY MISS ANNIE E. DUNN.

One by one the ties are sundered—
Ties that make the earth so dear;
Loves that bind us each to other,
One by one are given here;
But by and by they'll, one by one,
Be linked again before the Throne.

One by one our hopes seem blighted—
Hopes we cherished all too strong;
Joys we thought would give us gladness,
As through life we went along,
Why they've passed thus, one by one,
We shall know before the Throne.

One by one as friends we're severed,
Sundered far by miles and years;
Bitter partings must be spoken,
Causing flow of floods of tears;
But by and by we'll, one by one,
Meet again before the Throne.

Yes, we'll meet no more to sever,
Never more to say farewell;
None shall part us then forever;
Then again our thoughts we'll tell,
When we're gathered, one by one,
Safe at home before the Throne.

"THE LORD THINKETH UPON ME."

BY REV. CHARLES ADAMS, D. D.

What a thought is this! How wonderful, how startling! The Lord thinking—thinking of me—of me by name—me as distinct from every one else in the world, or in the universe.

And what may be those thoughts? Are they thoughts of love, as when a kind father thinks of a dear, absent child? Are they thoughts of complacency, and blessed approval, and heavenly kindness? Are they pitiful, compassionate thoughts, tending toward infinite mercy and favor to me? Is He thinking about my morning prayer of last night? Is He pondering my faith, the spirit I am cherishing, the breath I am breathing, the momentary life I am living? Is He meditating some immense good to be bestowed upon me presently? Is He thinking of me in connection with some exceeding great and precious promise which I have been remembering and urging before Him? Is He thinking upon my sorrows, trials, difficulties, fears and embarrassments, and meditating some great and effectual relief which He is about to give me in answer to my persistent and earnest prayer? As He thinks upon me, is He pleased with me for Christ's sake, and does He love me as only God can love?

Or, on the other hand, while the great God is thinking upon me, is it with displeasure and disapproval? Have I done something in His sight which I ought not to have done, or left undone something which I ought to have done? Are His thoughts of me angry thoughts? And does He, therefore, think of withholding some great blessing which was already in His hands to grant me?

Father, Father, pity me! Is it in the range of possibility that I am a subject of Thy thoughts—I, so little, mean, and wretched, so thoughtless of Thee, I, who before Thee am infinitely less than nothing and vanity, and Thou, on the other hand, so great, wise, powerful, good, infinitely perfect, glorious, excellent, and true? Oh, for grace to lie before Thee with infinite humility, and, at the same time, with infinite trust and love!

Well indeed might the Psalmist exclaim, "When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?"

SAVONAROLA.

What strikes one most of all in the extraordinary career of the republican monk is the strange fascination, the wonderful power, that he exercised over the masses of the people. With a convent for his court, a crucifix for a sceptre, and a pulpit for his throne, he wielded a more than regal sway. People kneel as he passes, then press upon him to kiss the hem of his garment, so that he requires a guard to protect him from the throng, in his passage back and forth from the convent to the cathedral. The great Duomo itself will not contain the immense multitudes that flock to hear him preach, and who, deeply moved by his powerful, impassioned appeals, drown the preacher's voice by their violent sobbings and outbursts of grief. To their excited imaginations he is invested with a quasi-divine character. Like Melchisedec, he is at once their prophet, priest, and king; or if under his theocratic republicanism he was king, he was the special ambassador of the people to the court above.

He preaches a crusade against all forms of luxury and lasciviousness, which was called the *Anathema*, and forthwith the people hasten to make

bonfires in the public squares, upon which they pile paintings and statuary, musical instruments and books, together with their jewelry and costly apparel, rouge pots, powders and perfumes. The works of Ovid, Boccaccio, Petrarca, and Pulci, to the lasting loss of literature, were cast into the flames with the rest. Fra Bartolomeo, sharing the popular enthusiasm, throws in his unregenerate pencil and palette, and becomes thenceforth a Dominican monk, and, after Fra Angelico, the most Christian of painters.

Thus intrenched in the hearts of the people, Savonarola's cell became a citadel, from whence he bid defiance both to his prince and the Pope. He utterly refused, as prior of San Marco, to render the customary homage to Lorenzo the Magnificent. He denounced the corruptions of the papal court, for which the notorious Alexander VI and Innocent VIII, who with his sixteen children was entitled to the appellation of *papa*, or pope, in more senses than one, had furnished him abundant occasion. Then came the Trial by Fire, and with it, his downfall. He was mobbed, imprisoned, put to the rack, and then condemned to the stake for heresy. Prior to his execution he was formally excommunicated. "I separate thee from the Church militant," said the Bishop. "But thou canst not separate me from the Church triumphant," was his sublime reply.

Thus died Savonarola. His ashes were cast into the Arno, as those of Wycliffe, that other precursor of the Reformation, were scattered in the Avon. Meanwhile Luther was singing songs for a subsistence in the streets of Eisenach. For many years, on each returning anniversary of Savonarola's death, the scene of his martyrdom was strewn with flowers by unknown hands. Some said it was the angels.—O. M. SPENCER, in *Harpers' Magazine* for May.

THE HUNTER'S STORY.

My guide was an old trapper, who had spent years in the forest, sometimes six months at a time, without seeing a human face. I was sitting down, leaning against a tree, just at sunset, and the old hunter came and sat down near me.

"In the course of your being in the woods so long," said I, "You must have met with some strange things. What one do you now think of as amongst the strangest?"

"Why, I hardly know; I have had many narrow escapes, and have, as you say, seen some strange things. I can now recall one. It took place many years ago, when I was younger than I am now. I had been out all winter alone, trapping for furs. It was in March, when I was hunting beaver, just as the ice had begun to break up, and on one of the farthest, wildest lakes I ever visited. I calculated there could be no human being nearer than one hundred miles. I was pushing my canoe through the loose ice, one cold day, when just around a point that projected into the lake, I heard something walking through the ice. It made so much noise, and stepped so regularly that I felt sure it must be a moose. I got my rifle ready, and held it cocked in one hand, while I pushed the canoe with the other. Slowly and carefully I rounded the point, when, what was my astonishment to see, not a moose, but a man wading in the water—the ice water! He had nothing on his hands or feet, and his clothes were torn almost from his limbs. He was walking, gestulating with his hands, and talking to himself. He seemed to be wasted to a skeleton.

"With great difficulty I got him into my canoe, when I landed and made up a fire, and got him some hot tea and food. He had a bone of some animal in his bosom, which he had gnawed almost to nothing. He was nearly frozen, and quieted down and soon fell asleep. I nursed him like an infant. With great difficulty, and in a round-about way, I found out the name of the town from which he came. Slowly and carefully I got him along, around falls and over portages, keeping a resolute watch on him, lest he should escape from me in the forest. At length, after nearly a week's travel, I reached the village where I supposed he lived. I found the whole community under deep excitement, and more than a hundred men were scattered in the woods and on the mountains seeking for my crazy companion, for they had learned that he had wandered into the woods. It had been agreed upon that if he was found, the bells should be immediately rung and guns fired; and as soon as I landed a shout was raised, his friends rushed to him, the bells broke out in loud notes, and guns were fired, and their reports echoed again and again in forest and on mountain, till every seeker knew that the lost one was found.

"How many times I had to tell the story over. I never saw people so crazy with joy; for the man was of the first and best families, and they hoped his insanity would be but temporary, as I afterwards learned it was. How they feasted me, and when I came away, loaded my canoe with provisions and clothing, and everything for my comfort. It was a time and place of wonderful joy. They seemed to forget everything else, and think only of the poor man whom I had brought back."

The old hunter ceased, and I said, "Don't this make you think of the fifteenth chapter of Luke, where the man who lost one sheep left all the rest and sought it, and brought it home rejoicing; and of the teaching of our Saviour, that there is joy in heaven over one repenting, returning sinner?"

"O yes; I have often compared the two, and though I don't suppose they

ring bells and fire guns in that world, yet I have no doubt they have some way of making their joy known.—REV. JOHN TODD, D. D.

FOR THE YOUNGEST READERS.

A NEEDLE'S ADVICE.

Mary has just threaded her first needle; she is pressing her rosy lips against each other, so attentive is she to this new work, when suddenly a little voice begins to address her:—

"Listen, child, to the advice of thy needle. I am for thee a new friend; but our friendship will be long, and during many years we shall not separate. It is I who am commencing to show thee thy woman's duty; for from the moment thou commencest to make use of me, thou beginnest at the same time to be useful. I am for thee the emblem of labor. Labor is life, it is activity, it is happiness. Everything labors around thee. In order to place me in thy little hands, thousands of men have labored in the bowels of the earth; they have taken therefrom the metal in ore, they have melted and purified it, and at last produced me such as thou seest me, shining, fine, and light. All have labored for thee; do thou, in thy turn, and according to thy strength, labor for all. Be the delight of the house, the angel of the fireside; give joy to thy father when he returns home, weary with his work abroad; give joy to thy mother so as to render her task lighter and sweeter."—*Churchman*.

BE KIND TO THE LIVING.

It is all very well to give men fine funerals when they die, and to write long obituary notices proving them saints uncanonized. It is a good thing to pause—for a little moment, to do honor to the dust and ashes that were yesterday a man. But while we do this, can we not also give a little kindness to the living? Can we not be generous and just and forgiving to those who still have ears to hear and hearts to throb with pain and anxiety? How many hearts might have been saved from breaking by a perusal of their obituary notices; how many might have been comforted by ante-mortem perusal of the verses on their tombstones! It is after he is dead that we say of the man, "He was brave and good;" or of the woman, "She was pure and pretty." The abuse, the sneer, the imputation, the malicious whisper, the coarse caricature—these are for living, breathing, bleeding human bosoms. Any amount of tombstone praise and funeral pageants that you like; but would it harm us to be a little kinder to the living?—*Selected*.

ONE GREAT IDEA.

Sometimes I hear a talk about a man with one idea. Well, I like a man to have an idea; it is a great property, one idea is. Some people seem as if they had no ideas at all; but I like a man of one idea. Why, he is a man in whom an idea takes possession of his skull, and of both hemispheres of his brain; of the frontal region, the back region, and the lateral region; and the idea walks up and down in his brain, from hemisphere to hemisphere, from convolution to convolution; and thus the man is literally a man of one idea. And when the one idea is, that knowledge shall be everywhere and ignorance nowhere, order everywhere and disorder nowhere, liberty everywhere and slavery nowhere, when that one idea is, that truth shall be everywhere and falsehood nowhere, love everywhere and hatred nowhere, concord everywhere and discord nowhere, Christ everywhere and Satan nowhere on the earth at all—that is a great idea.—*Dr. Beaumont*.

MOTHER.

Lamarine tells a story that exquisitely illustrates a mother's love: In some spring freshet, a river widely washed its shores and rent away a bough whereon a bird had built a cottage for her summer home. Down the white and whirling stream drifted the green branch, its wicker cup of unredged song, and fluttering beside it as it went, the mother-bird. Unheeding the roaring river, on she went, her cries of agony and fear piercing the pauses in the storm. How like the love of the old-fashioned mother who followed the dove she had plucked from her heart, all over the world! Swept away by passion that child might be—it mattered not; though he was bearing away with him the fragrance of the shattered roof-tree, yet that mother was with him, a Ruth through all his life, and a Rachel at his death.—*Selected*.

ADVICE TO YOUNG LADIES.

